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# The Outlook of Missions



VOLUME XX

JULY, 1928

NUMBER 7

## *New Grace Church, Baltimore, Md.*

**G**RACE CHURCH, at 1400 South Charles Street, Baltimore, Maryland, was dedicated April 29th. This was a great occasion for the congregation and the community. The new building as it stands, with equipment and real estate, represents an investment of one hundred and fifty-five thousand dollars. The property on the corner next to the church and owned by the congregation, is a modern apartment house. The first floor is occupied by the pastor, and the two upper apartments are rented.



GRACE REFORMED CHURCH, BALTIMORE, MD., REV. S. A. TROXELL, PASTOR



LANCASTER MISSIONARY CONFERENCE, 1927

## The Summer Missionary Conferences

The Summer Missionary Conferences are being prepared for you. Are you prepared for them? Now is the time to decide which Conference you will attend and send in your registration.

### STUDY THEMES

**HOME MISSIONS**  
**"Home Missions Today"**

**FOREIGN MISSIONS**  
**"Africa"**

Especial emphasis will be placed this year upon the subject of Home Missions. The Home Mission Board is preparing a special "Home Mission Handbook" for use at the Conferences this year.

### Here Are the Dates and the Places

#### DECIDE NOW

#### REGISTER EARLY

Hood College.....	Frederick, Md. ....	July 2 to July 9
Bethany Park.....	Indianapolis, Ind. ....	July 9 to July 15
Catawba College .....	Salisbury, No. Car. ....	July 14 to July 21
Kiskiminetas Academy .....	Saltsburg, Pa. ....	July 16 to July 23
Heidelberg College.....	Tiffin, Ohio .....	July 21 to July 28
Ursinus College .....	Collegeville, Pa. ....	July 30 to Aug. 6
Theological Seminary .....	Lancaster, Pa. ....	Aug. 4 to Aug. 11
Mission House .....	Plymouth, Wis. ....	Aug. 20 to Aug. 27

For Particulars Address

**REV. A. V. CASSELMAN, D. D., Department of Missionary Education**  
 Room 417, Schaff Building, 1505 Race Street, Philadelphia, Pa.

# The Outlook of Missions

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# The Quiet Hour

JULIA HALL BARTHOLOMEW

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Who is he that overcometh the world but he that believeth that Jesus is the Son of God? — J. John 5:5.

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"If He should speak and beckon me to follow  
A lonely path and dreary up life's hill,  
I wonder would I dare to go unflinching,  
Caring for naught save but to do His will?"

The living Christ is what we and all men need, body, mind, heart and soul. He alone can give us the strength we need for life's great tasks.  
—F. W. CROWDER.

Preserve in our minds a grateful sense of Thy mighty love, that we may follow the doctrine and example of Thy Son Jesus Christ.  
—SIMON PATRICK.

Our circumstances are what we make them. If they be not by faith kept under our feet, they will by unbelief become our masters.  
—R. C. CHAPMAN.

"He overcomes the world who refuses to lose faith in God because of it."

"Jesus, the King of gentleness,  
Do Thou Thyself our hearts possess,  
That we may give Thee all our days  
The tribute of our grateful praise."

Come what may we may count on God. It is not necessary to test Him, but rather to measure up to the conditions He names. Let us take hold of the promises anew today!  
—B. T. Badley.

"My heart has thrilled to a silent song  
That only the silent know."

Such a person as we have seen Jesus to be cannot remain simply our standard of conduct. He must become also the object of our faith.  
—WILLIAM ADAMS BROWN.

"The wisdom God promises to give will enlarge our view, sharpen our perception and save us from many costly errors."

"So let me feel Thy presence day by day,  
In wind or sod,  
That every bush I meet upon my way  
Shall glow with God."

"Real poverty is poverty of character, and that is due in how large a measure to the lack of those spiritual disciplines and fellowships which are included in genuine prayer."

Love is a part, nay, more, the very essence of the eternal order, and therefore defies the separations of space and time.  
—VAN RENSSELAER GIBSON.

"The test question for today is, Does the religion of today give the purity and beauty of life and the peace in death which our fathers knew?"

"If God in Christ is to reach the hearts of men and mould the life of nations He must do it through human beings—there is no other way."

Faith is contrasted with sight because it is essential to it that we rise into another world while remaining here.  
—BOSANQUET.

Men are more impressed with what a religion has done or can do than with what it is, essentially, in some scheme of philosophy.  
—HARRIS E. KIRK.

Life is bigger than processes and overflows them.  
—E. STANLEY JONES.

"As Christians we should always and everywhere have boundless confidence in Christ."

It is impossible to believe deeply in the love of God as Christ reveals it, without dedicating ourselves to a missionary task.  
—SAMUEL MCCREA CAVERT.

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## The Prayer

WE thank Thee, O Lord, who hast undertaken the care and guidance of our lives! We cannot see our way, but Thou seest it. We do not know what is best for us, but Thou knowest. Lead Thou us on! Amen.—F. B. MEYER.

# The Outlook

# of Missions

VOLUME XX  
JULY, 1928  
NUMBER 7

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*OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member*

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## *The Perfect Missionary Prayer*

REV. GEORGE DRACH, D.D.

*Secretary, Board of Foreign Missions, United Lutheran Church*

THE Lord's Prayer has been called the perfect prayer, because of its simplicity of form, its richness and beauty of expression, its fulness of devotional thought and its fathomless meaning. What a vast difference there is between the Lord's Prayer and the oft-repeated confessional prayer of Islam, which five times each day is chanted in Arabic throughout the Moslem world: "*La-ilaha-'llahu; Muhammadu-Rasulu-'allah*," that is, "There is no god but God; Mohammed is the apostle of God!" How inane in comparison is the vain repetition of Nichiren Buddhism: "*Namu Myohō Renge Kyo*," which means, "Hail Thou Scripture of the Lotus of the Wonderful Law!"

Christians who repeat the Lord's Prayer in public or private undoubtedly first think of their own individual needs, both spiritual and temporal. It is natural and right that they should. However, the petitions of this prayer should be offered also for all those for whom Christians ought to pray. All the pronouns are plural: "*Our Father*" and "*Give Us*," "*Forgive Us*" and "*Deliver Us*." When Christians unite in this prayer, each one, of course, will think of all the others in the group of worshippers. Even that does not make it sufficiently inclusive. The children of the Heavenly Father are all those who come to Him in the name and through the mediation of Jesus Christ. Therefore, whoever uses the Lord's Prayer should be praying for all Christians in the world. This

includes a large circle and yet it is still not large enough to embrace all for whom those who use this prayer should pray. The circle is not large enough until it includes all people on earth, all of whom God wishes to bless, all of whom the Heavenly Father desires to be His children through Jesus Christ.

The following paragraph, translated from Matthias Claudius, somewhat altered, describes in unique and impressive language the attitude of the person who rightly offers the Lord's Prayer.

"When I am about to say the Lord's Prayer I think of the whole world as my Heavenly Father's house and of all people in Europe, Asia, Africa, and the islands of the seas as my brothers and sisters. Then I think of the Father in heaven with His right hand extended over all the lands and seas of the earth and His left hand filled with grace and every blessing for all men everywhere; and then I begin my prayer and say: 'Our Father, Who art in heaven.'"

THE FIRST PETITION asks that the name of God be hallowed. How is it hallowed? When it is exalted above every other name in heaven and on earth, and used solely for holy purposes. This is possible only if everywhere the Word of God is preached in truth and purity and men lead holy lives in accordance with it. Christians hallow the name of God when they let their light so shine before men, that they see their good works and glorify the Father in heaven. This simply means that the name of God

cannot be hallowed as it should be, unless the disciples of Jesus Christ carry out His great commission and preach the gospel to every creature.

We may think of three groups of people when we offer this petition: 1. Christians everywhere, who are to preserve and reveal the holiness of the name of God; 2. Christians in a non-Christian environment, who are not to profane the name of God by teaching or living otherwise than as the Word of God prescribes but who are to be witnesses for Christ in word and deed; 3. Non-Christians in all parts of the world who are to be led to give up the use of the names of false gods of every kind, are to be taught the use of the name of the true God, "Our Father in heaven," and are to be shown how to render that service in His name, which is pleasing to Him and which makes men holy.

THE SECOND PETITION is the shortest and best of all missionary prayers. The kingdom of God, of course, must come first of all to each person through the Holy Spirit by the believing reception of the Word and Sacraments of Christ, but it cannot and will not stop there. It is coming more and more all the time through the administration of the means of grace, as commanded by Christ, to non-Christians. The petition is not: Thy kingdom come *to us*, as though its fulfillment were to be restricted to those who pray, but simply, "Thy kingdom come," which includes the thought that it is to come through the prayer and effort of those who pray, to all men on earth.

This petition, then, is a prayer for all missionaries and their work, a prayer for more missionaries, a prayer for the increase of the missionary spirit and effort of the Christian Church, a prayer for the triumph of the reign of God through Jesus Christ by the power of the Holy Spirit in all spheres of human life everywhere to the ends of the earth. It looks forward to the time when the kingdoms of this world shall be the kingdom of God.

THE THIRD PETITION is not only a prayer of resignation to the will of God but also a prayer of consecration in

obedience to His will. What is the will of God? There is no better answer than that of the apostle Paul: "His will is that everyone should be saved." Against His will is everything and everyone that hinders the hallowing of His name and the coming of His kingdom. We pray in this petition, therefore, for the removal of all opposition and indifference to the cause of Christ in the world and for the fulfillment of His saving purpose in us and through us.

When we add, "on earth as it is in heaven," our thoughts should go back and associate the idea of universality with each one of the first three petitions. As God's name is truly hallowed in heaven, as His kingdom is supreme in heaven, as His will is perfectly done in heaven, so may the whole earth be filled with His holiness, experience His reign of grace and observe His law of love.

THE FOURTH PETITION asks for the provision of all things useful in this earthly life. When I say, "Give us this day our daily bread," I am thinking not only of the earthly need of myself and my family but also of the whole family of humanity on earth. I am praying for all fellow-men whose poverty, disease, distress, danger or difficulty hinders their enjoyment of the fulness of human life. I am praying for the correction of wrong industrial relations, for adequate wages, for healthful and helpful living conditions, for the improvement of social life, for the prevention of disease, for better education, for wholesome family life, for good government in every land, for right race relationships, for world-friendship, for universal peace. While I am repeating this petition my prayer encircles the globe with all its earthly needs and my heart is lifted to Him, Who satisfies the desire of every living thing. I am, as it were, asking God to supply all the beneficial by-products of world-wide Christian missions.

THE FIFTH PETITION is a cry for mercy combined with a pledge to be merciful. It is another plea to God, in another form, for the salvation of the world, for where there is forgiveness of sin, there are also life and salvation. Those who know the full meaning of



this petition hold in their hearts and carry in their hands the secret of the solution of all the problems of human difficulties and disagreements. If men will forgive each other their trespasses even as God forgives for Christ's sake, then righteousness and peace, prosperity and happiness will prevail everywhere on the earth.

What else does the cause of Christian missions desire than just this: God forgiving men their trespasses and men everywhere forgiving each other their trespasses? The fifth petition, therefore, is an ardent missionary prayer, at whose center glows the cross, the seal and symbol of blessedness through forgiveness.

THE SIXTH PETITION beseeches God to warn us when we are to be tempted and to give us strength and wisdom to overcome temptation. Every human being is tempted by his own flesh, by the world and by the devil to fall into error and unbelief, despair and other great and shameful sins. Only by the protection, power and guidance of God can any man prevail and gain the victory. Alas, how great is the temptation of those who do not know the true God and who have not yet experienced through the gospel the grace and power of the Father in heaven! Surely we are thinking also of them in their plight and perplexity when we pray for guidance in the midst of temptation.

THE SEVENTH PETITION is a prayer for deliverance from all evil, whether it affect the body or soul, property or character, this life or the next. The final deliverance is by a happy end, when by

death we are taken from this world of sorrow to our Father in heaven. As Christians we desire this not only for ourselves but also for all men. The effort of Christian missions is our expression of this desire, our endeavor to make this petition come true in the experience of every man.

So those who pray the Lord's Prayer aright find it to be the perfect missionary prayer. From the address in the beginning, through each of the seven petitions to the final ascription of praise the spirit of missions moves on step by step, in repeated longings and supplications.

CONCLUSION: "For Thine is the kingdom and the power and the glory." To God, the Father in heaven, belongs the whole earth and the fulness thereof, the world and they that dwell therein. Let all nations acknowledge His kingship. Let might give way to mercy, so that His grace through Jesus Christ may prevail in every human heart. Let the power of God be made manifest in the triumph of truth and love. Let the glory of this world pass away and the glory of God, Creator, Redeemer and Sanctifier, be revealed unto all men and remain forever.

Who that is missionary-minded can repeat the Lord's Prayer without thinking all the while of Christian missions in all the world? Until the task of Christian missions is finished, after which the end of this present dispensation will come, and then forever and ever, the children of God offer to Him, the Most High, the All-Father, honor and service for His kingdom, His power and His glory. Amen.—*The Foreign Missionary.*

## ***Christianity Faces Supreme Test in China Famine***

REV. WILLIAM R. JOHNSON, *Executive Secretary,*

National Committee, China Famine Relief

THE appalling famine in China is the direst calamity that has come upon the earth since the World War. The Japanese earthquake, or even the Mississippi flood, terrible as these were, sink into insignificance as compared with the terrible suffering which millions are enduring at this time in Shantung province and neighboring territory.

For three generations and more, the Christian Church in America has been preaching Christianity in China. The work done by missionaries and through Mission Hospitals and Schools has had no small part in rousing China from the somnolence of the past and in bringing about the renaissance through which China is now passing. The churches that

have backed this missionary program now face a supreme test of the doctrine which they have so long preached. The time has come for a quick and large scale adaptation of their program to immediate needs. It is useless to preach Christianity and to refuse to feed the millions of those who are starving in the territory immediately adjacent to numerous Mission compounds. The doctrine of Him who, through pity, fed the hungry cannot be successfully preached unless in such a calamity as this, compassion compels the Church to feed the starving. Famine relief is a necessary corollary of the Christian gospel.

Calamities like this appeal to all humanity. With all food resources gone, the population of whole villages and towns is deserting the homes and struggling forth along the highways toward

other regions, in desperate search for food. Other millions roam the countryside in the desperation that only the famished know, seizing anything that may be converted into food to supply their immediate cravings. Yet other millions, dazed and stupefied, remain in or near their homes, peeling the bark from trees, gathering straw and chaff, and digging out the last fragments of grass roots from the parched land; yes, even digging up the clay itself to satisfy their hunger, which ever remains unsatisfied. This is the picture of want and suffering and of human calamity that must appeal to the most hard-hearted, the most sophisticated.

Contributions for this worthy purpose may be sent to the China Famine Relief Committee, 419 Fourth Avenue, New York City.

### *The July "International Review of Missions"*

DR. JOHN R. MOTT in his article on a "Creative International Fellowship" calls attention to the new policies in co-operation, approved at the recent world missionary gathering in Jerusalem. He lists some of the great undertakings committed to the International Missionary Council and refers especially to the advantages and possibilities in co-operation between younger and older churches, East and West.

In this same issue an article by William Paton points out the tasks immediately before mission administrators in carrying out the mandates of Jerusalem. Another article stresses the importance of redoubled efforts in education if changes on the mission field recognized at Jerusalem are to be intelligently grasped by the average church member. "It is possible," writes the author of this article, "that the value of the Jerusalem Meeting might be greatly lessened not by any considered opposition to the aims and policy it has formulated, but by what is much worse, sheer ignorance of what it stood for and inability to understand the language it spoke. . . . The intelligent assent of the people in the home Churches has to be won to the new policies that are foreshadowed."

Dr. Francis Wei, Acting President of Central China Christian University, China, describes "Buddhism as a Chinese sees it"; a stimulating article in view of current thought in America on the values in non-Christian religions and their bearing on the uniqueness of Christianity. Exceedingly significant in this connection is Dr. H. J. Appasamy's contribution on "The Most Effective Presentation of Christ to the Hindus," in which all the good elements in Hinduism are sympathetically considered and the difficulties in the way of assimilating and interpreting these elements are described.

Three articles on Education in this issue give fresh evidence of the importance of this subject in the minds of Christian statesmen everywhere. The titles are "Biology and African Education," "The Education of Girls in Southern Nigeria," "Tendencies in the Religious Education of India."

Perhaps the most stimulating and timely contribution is that from the mind and pen of Canon Oliver Chase Quick, of Liverpool. After a brilliant analysis of the mental processes through which the Commission on the Christian Message at Jerusalem made its difficult way, the

*(Continued on Page 311)*

# Home Missions

CHARLES E. SCHAEFFER, EDITOR

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## *A Week Among the Hungarians*

The General Secretary spent an entire week in visiting a number of our Hungarian congregations and in participating in some of their anniversary celebrations. The first was at Burnside, Chicago, of which the Rev. Eugene Boros is the pastor. Here was a double anniversary held on Memorial Day, May 30th. The occasion marked the 15th Anniversary of the organization of the congregation and the 20th Anniversary of the ordination of its present pastor to the gospel ministry. Large audiences participated in the services, which were continued throughout the entire day and were rounded up with a big congregational banquet in the evening. Many of the neighboring Hungarian ministers were in attendance and the occasion was one long to be remembered. Brother Boros, the pastor, is also the President of the Western Hungarian Classis and as such has a large field of responsibility and activity.

On the same day the Hungarian Mission at Joliet, Ill., of which the Rev. B. Joza is the pastor, celebrated the 10th Anniversary of its organization. The occasion was heightened by the burning of the mortgage, which now means that the Church is free of debt. Here we have a neat church edifice and a nucleus of splendid people.

From Joliet I went to Milwaukee, Wisconsin, where less than a year ago a Hungarian Mission was organized. There are at present 60 members belonging to the congregation. The Mission is being served by Rev. Alex. Toth, in connection with his work at Racine, Wisconsin. The congregation at Milwaukee has recently purchased a splendid property, consisting of a church building, a parish house, a parsonage, a janitor's home, and a school building, which was formerly the property of a Bohemian Catholic congregation. The prospects in this city, where there

are more than 8,000 Hungarian people, are very fine. This property is located within two blocks of the new civic center. It is interesting to note that the building was originally started by our Grace Reformed Church, but was afterwards sold to the Bohemians. Now, after the lapse of all these years, it will come back again into the possession of the Reformed Church!

From Milwaukee I went to Indiana Harbor for a conference with the officers of our Hungarian Mission there and also with officers of the East Chicago Hungarian Church. In Indiana Harbor we have no church building of our own. The Mission is at present renting a church building of another denomination. A very finely located lot, however, has recently been purchased, and it is hoped that a modest building may be erected thereon during this current year.

The Calumet region is a strong center for our Hungarian work. We have the following Hungarian Missions in that area: Burnside and Pullman, Chicago, Ill., Rev. Eugene Boros; Westside, Chicago, Ill., Rev. Julius Hanko; South Chicago, Ill., Rev. G. Garay; East Chicago, Whiting and Hammond, Indiana, Rev. A. Mircse; Gary and Indiana Harbor, Ind., Rev. Michael Kovach; Joliet, Rev. B. Joza; and lying right to the outside of these points are Racine and Milwaukee, Wisconsin, Rev. Alex. Toth; Kalamazoo, Grand Rapids and Muskegon Heights, Michigan, Rev. Stephen Virag.

From this section of the country I went into another great Hungarian area, of which Cleveland, Ohio, is the center. My visit took me to Fairport Harbor, Ohio, the Rev. A. Krisik, pastor, and where the Mission is obliged to build a new church. Its old building was condemned by the local authorities, and the Mission is now engaged in erecting a modest but

substantial church edifice after the pattern of our Hungarian Church in Buffalo.

From there I came to Pittsburgh for a conference with Rev. John Szeghy, the new President of the Central Hungarian Classis, and Sunday, June 3rd, was given over to the 25th Anniversary of our Hungarian Church at Homestead, where the Rev. Samuel Horvath is the pastor. This was a truly great and inspiring occasion. The large church was filled to capacity. Half of the audience was composed of young people, all of whom understand English as well if not better than the Hungarian language. This congregation has had only two pastors during its history. The first pastor of the congregation was the Rev. A. Harsanyi, Ph.D., who did a very splendid piece of work in gathering the congregation and in building the fine church and parsonage. The work which he began has been successfully carried forward by his successor, the Rev. Samuel Horvath. Each of these men in connection with their large pastoral duties, has also been the Editor of the *Lapja*. A number of neighboring

ministers were present on this festive occasion. The sermons were preached by the Rev. Francis Ujlaki, of Lorain, Ohio, and the General Secretary of the Board of Home Missions. Dr. A. V. Casselman, of the Missionary Education Department, was present and took moving pictures so that later on the Church at large may have an opportunity to see something of this truly inspiring occasion.

On Monday I attended a number of conferences with our Hungarian Brethren in Lancaster, Pa., first with the President of the Eastern Hungarian Classis, Dr. G. Takaro, and then with the Committee on the Hungarian Student Fund. This last year there were 22 Hungarian students attending our three educational institutions at Lancaster. Dr. Alex Toth is teaching these boys in these different institutions and the heads of the institutions were pleased to express their great satisfaction of the splendid work that is being done by these boys and also in their behalf by their instructor and those who are assisting in the support of the work.

### Notes

THE twentieth anniversary of the ordination to the gospel ministry of the Rev. L. A. Peeler was appropriately celebrated in the Kannapolis Charge, North Carolina, of which he is the pastor, on Sunday, June 10th. During the greater part of this period, Mr. Peeler has served under the Board of Home Missions, at the following places: High Point, Albemarle, and Kannapolis, N. C., and at all places he did a most successful work.

\* \* \*

We take pleasure in showing to our readers a picture of the Catechetical Class of St. Paul's Mission, Allentown, Pa., of which Rev. E. E. Sensenig is the pastor. The class numbered 31 and the members were all neatly dressed in the new gowns provided by the parents and friends. Easter was a wonderful day for this Mission, when 220 communed out of a membership of 288. The tenth anniversary is being celebrated during the month of June, when the congregation

expects to pay off the last \$1,000 on the first mortgage bond. Rev. Mr. Sensenig has served this Mission for 13 years. The chapel in which the work was started is still standing on the rear of the lot and is in good condition and used continually.

\* \* \*

Conditions in the Hungarian Mission at Fairfield, Conn., are continuing to be excellent, under the leadership of the pastor, Rev. Joseph Urban. On Easter the chapel was not large enough to hold the crowd.

\* \* \*

Rev. Alfred Funck has entered upon his work as the Missionary for the Highmore-Wessington Springs Charge, in South Dakota. The distance between these two congregations is 63 miles. He, however, hopes to secure a parsonage at Miller, S. D., which is 24 miles from Highmore and 37 miles from Wessington Springs. He will also preach at Miller in both German and English. He is the

first regular pastor of this charge and finds that the Sunday Schools are very flourishing, with a splendid set of young people, who, however, are badly in need of fundamental instruction.

\* \* \*

Grace Mission, Sioux City, Iowa, under the fine leadership of its pastor, Rev. L. Harrison Ludwig, has a splendid community program, especially among the young people. One of the organizations, called "The Pioneers," has launched a garden project. They are using one-half of the lot belonging to the Church and planting it, and expect to dispose of the products and use the proceeds in the work of the Church. The Woman's Missionary Society is engaged in project work. A discussion of the work of the Bethel Community Center in Philadelphia led the women to decide to bring articles to be sent to the Center. The pastor

states that the recent Fortieth Anniversary celebration has been a very great benefit to the Church in helping it to realize its possibilities in the community.

\* \* \*

A very successful financial campaign under the inspiring leadership of Mr. H. H. Patterson was conducted in the Wilson Avenue Mission, Columbus, Ohio. The amount aimed at in the campaign was \$48,000. It is pleasing to report that when the subscriptions were returned it showed that they went over the top. This will enable the Mission to complete its plant and thus come into possession of an adequate church equipment. A similar campaign for \$30,000 was conducted in Grace Mission, Buffalo (see article "A Unique Meeting").

\* \* \*

On Whitsunday, May 27th, a preliminary meeting of Reformed Church peo-



CATECHETICAL CLASS OF ST. PAUL'S MISSION, ALLENTOWN, PA.,  
REV. E. ELMER SENSENIG, PASTOR

ple residing in the vicinity of Ogontz Avenue and Wooster Road was held, with a view of organizing a new Mission in that community. A splendid lot has been purchased by the Philadelphia Classis and the Board of Home Missions. The prospects for a flourishing Mission in the near future are very promising. The work this summer is being carried forward by Student Kratz, of the Central Theological Seminary.

\* \* \*

The Rev. Ward Hartman, a former Missionary of our Church to China, has accepted a call to our Mission Church at Hamilton, Ohio, recently made vacant by the death of Rev. E. M. Anneshansley.

\* \* \*

The Rev. Albert S. Asendorf, a recent

graduate of the Theological Seminary at Lancaster, is the new Missionary at State College. He was ordained to the Gospel Ministry on June 17th. Dr. William F. DeLong, Field Secretary of the Board of Home Missions, upon special request preached the ordination sermon.

\* \* \*

Daily Vacation Bible Schools are in full swing among our Hungarian congregations. Practically all of these Churches are engaged in this splendid work. Hundreds of Hungarian children are being reached in this way. A large staff of additional workers is thereby put into service. Our Hungarian Churches were the pioneers in Daily Vacation Bible Schools in this country.

## *After Twenty Years*

REV. CHARLES E. SCHAEFFER, D.D.

*General Secretary of the Board of Home Missions*

**D**URING the first few days of June a small bouquet of roses was standing on the desk of the General Secretary. It was the only evidence of the observance of the Twentieth Anniversary of his connection with the Board of Home Missions as its General Secretary. The flowers were put there by his faithful and efficient secretary, who likewise celebrates her similar anniversary in this capacity.

Twenty years do not represent a long period of time in the history of a Church or of a Board, but in the lifetime of an individual it takes out a very generous portion. How well do I remember the first day when I entered upon office, on June first, twenty years ago! On that day I wrote an article at the desk which still is in use in the Board's office, with the pen which my immediate predecessor, the Rev. Thomas M. Yundt, had laid down when he departed this life. How tremendous the work then appeared to me as I entered upon its duties and responsibilities, but looking back now over this period of twenty years how small and simple a task it was in comparison to what it appears today!

Then we had two small rooms on the

third floor back of "the new Reformed Church Building," and there were only two of us, the General Secretary and his secretary, in the office. One of the Treasurers was Elder George W. Stein, at Annville, Pa., and the other, who was Treasurer of the Church-building Fund, was Elder C. M. Boush, of Meadville, Pa. Now we have a suite of ten offices on the fifth floor of the Schaff Building, with the heads of various departments and a secretarial force of six women.

The Board of Home Missions at that time was composed of the following members: Dr. Charles E. Miller, Dr. William C. Schaeffer, Dr. Paul S. Leinbach, Dr. I. Calvin Fisher, Dr. H. H. Apple, Dr. E. R. Williard, Dr. P. H. Dippell, Rev. E. Vornholt, Elders George W. Stein, F. C. Brunhouse, H. F. Texter, C. M. Boush. Of this number Drs. Schaeffer, Williard, Dippell, Vornholt and Elder C. M. Boush have gone to their reward. The only members remaining on the Board now who constituted it twenty years ago are Dr. C. E. Miller and Elder F. C. Brunhouse, the latter becoming a member also in 1908.

Many other changes have taken place.

Then Rev. A. C. Whitmer was Superintendent in the Eastern and Potomac Synods; Dr. David A. Souders, Superintendent in the Pittsburgh and Ohio Synods; and Dr. D. S. Fouse, Superintendent in the Interior Synod, which was practically all Mission territory. All of these men have since gone to their reward. New leaders have come in to take their places. They served their day and generation well and others have entered upon their labors.

Twenty years ago the administration of the work of Home Missions was greatly diversified. The German Synod of the East had its own Board and administered its own work. The Northwest and Central Synods had their own Board, and about that time appointed their first General Secretary in the person of Rev. G. Elliker, who also since has passed away. The Eastern and Potomac Synods functioned largely through the Bi-Synodic Board. Now, within these twenty years, the work of Home Missions has been unified. All of these Synodical Boards have been discontinued, and the work merged in one Board under the General Synod, a dream which the fathers sixty-five years ago, when the General Synod was organized, hoped to have been more speedily realized.

During this score of years the work has also been greatly enlarged. Then we had no work on the Pacific Coast except that in Oregon under the German Board. We had no Japanese work, no Jewish work, no colored work. We had two Bohemian Missions, and we had eleven Hungarian congregations with nine Hungarian ministers. Today we have a flourishing work in California, which is about ready to blossom into a California Classis. We have four Missions among the Japanese. Today we have 65 Hungarian congregations. Twenty years ago the membership in our Hungarian congregations was less than 2,000. Today it is over 12,000. Then we had no work along Evangelistic lines and nothing pertaining to social service.

There was no Country Life Department and scarcely anything was done to foster and develop our rural communities. Then we sustained no interdenominational relationships. Now, through the Home Missions Council and through other agencies we are joining hands with other bodies in carrying forward the great Home Missionary enterprise.

It is, however, along financial lines where the most phenomenal progress has been made. The Board has now been in existence 102 years. During this period a total of seven million dollars has been raised for Home Missions throughout the Church. During the first 82 years there was raised \$1,927,000. During these last twenty years more than five million dollars was raised for Home Missions, which is two and one-half times as much as in the whole period prior to the last score of years. Twenty years ago we had 219 Church-building Funds. Today we have 1062, representing a sum of \$744,917. The Budget for Home Missions in 1908 was \$113,000. Today it is \$496,000. In 1908 there were 193 Missions, with a membership of 22,530. Today we have 290 Missions with a membership of about 38,000. Twenty years ago the Missions contributed for benevolence \$26,341, and for congregational purposes \$235,415. Last year the Missions contributed for benevolence \$115,882, and for congregational purposes \$475,846, in addition to \$175,461 for pastoral support. During this period a large number of Mission Churches have been built, many have gone to self-support and new interests have been enrolled and developed.

During this period the whole conception of Home Missions has undergone a change. It is today facing a crisis in the program of the Church. The progress that has been made during this score of years has been due to the splendid co-operation on the part of pastors and people throughout the denomination. We believe that these same ardent supporters of the work will continue their interest and helpfulness during the years that lie before. For the past achievements we thank God and for the future we take courage.

## *Grace Church, Baltimore, Maryland*

REV. WILLIAM F. DE LONG, D.D., *Field Secretary*

THAT which seems impossible at times is frequently made possible. No less than six years ago the question was discussed as to whether Grace Church, Baltimore, should be kept on the roll of the Board of Home Missions any longer. It had then been on the roll for almost thirty years, with an enrollment of about one hundred members. There was sufficient faith on the part of some to give it another trial.

One could give some reasons why this Mission did not prosper more rapidly, one of which was its location. This fact was recognized at different times throughout its history, but efforts to relocate failed. In 1924 another venture was made, which resulted in purchasing the present site on South Charles Street. The definite decision to relocate brought new life and zeal to the nucleus of people of Grace Church. A larger program was planned, one which would serve the community in that section of the city.

In a recent article the General Secretary of the Board of Home Missions stated that "within the past generation there has been a shifting of emphasis in the work of Home Missions. . . . The horizon has expanded and phases of Christian service are being stressed in a way in which they were not a generation or more ago." This is clearly demonstrated by the work done in Grace Church, Baltimore. The community in which this Church is located presented many problems, in the solution of which the Church should have a large part. With this in mind, plans were made for the erection of a new building, the picture of which is shown on the cover page. This building was dedicated Sunday,

April 29th, 1928. These services were attended by about two thousand people from the immediate community and the City of Baltimore.

In the planning and construction of this building four types of activities were clearly borne in mind, viz., educational, recreational, social and religious, the last by no means the least. Here we have a Community Church connected with a denomination. Various civic organizations from that part of the city have their regular meetings in a section of the building properly set apart for such purposes. Hundreds of the people from the different industries in that part of the city find this Church a place for wholesome recreation. This Church with its modern program is elevating the moral and religious standard of the whole community.

Was it wise to keep this Mission on the roll so long a time? This question has only one answer, and that in the affirmative. During the last five years the membership has increased from 100 to more than 500. On May 1st, 1928, it went to self-support in spite of the fact that there is a debt on the new building.

The congregation has also made marvelous progress financially. Six years ago the budget for congregational purposes was six hundred dollars, now it is eight thousand dollars. This budget is met by the congregation. At the same time the congregation pays its apportionment in full. The building fund was started in 1924. During these four years seventy thousand dollars has been paid into this fund. Recently the pastor said that plans were being made to put on a campaign in the Fall of 1928 to cancel the larger part of the indebtedness.



## *Observations of the Treasurer*

J. S. WISE

FOR many years all the work of the Church was done on faith. Endowments were almost unknown. By faith, a down-trodden race of slaves was moulded into a nation that gave to the world inspiration sufficient to change its whole order of civilization. Jesus of Nazareth, in all His teachings, emphasized the importance and power of faith. His Kingdom was to be an adventure of faith. For many years all the work of the Kingdom was based on that one, great idea. Now every thing done in His name, it seems, must be endowed. The power of the dollar is mighty indeed. So mighty that I sometimes think our whole Missionary program would fare far better were it endowed. That would, at least, put it on a par with other causes whose endowments are undoubtedly saving their executive officers from much of the worry that naturally rests upon the officers of the Mission Boards. Is the Church mistaken in its policy of requiring these two Boards to do all of their work on faith alone? Have we really reached that period of human development that the once potent factor of faith has become ineffective and useless? I think not.

I am convinced that one of the chief reasons for the present inertia, observable everywhere in our Churches, lies in its lessening faith. That faith that was once so prominent in all of the Churches' work and which compelled activity and loyalty from most of its membership! We have lost something. We need more faith. My faith, however, is often severely tested because of the apparent indifference of so many of our good people to the cause so dear to my heart. Must the cause of home Missions forever flounder with an uncertain income? Its budget is not taken seriously. If it were, surely the Board's income would be greatly increased. Unless this is done I see no way of wiping out its present deficit. At this writing it is apparent that the income for the present year will barely equal that of last year. That

means a slight increase in deficit instead of a substantial reduction.

Is the day not near at hand when the Church should honor the faith of its Mission Boards by relieving them of their accumulated debts? These debts were honestly made in carrying out the specific instructions of its Synods and its Classes. They are a great burden and are restraining the Boards from attempting to do even the meager things that need to be done. If our denomination were doing more than its share, in comparison with others, it might reasonably be excused. But, alas, it is not doing that and quite a few of the other denominations, who are financially much weaker than ours, are outstripping us. Never before has the Home Mission task been so challenging as now. Have we the faith to do our part?

One cause after the other has occupied the attention of our denomination for the last eight years and in that time for many reasons, some quite trivial, the work committed to its Mission Boards has been allowed to suffer and carry exceedingly heavy burdens.

In May, 1920, the Board of Home Missions had no deficit in its General Fund. Its Church-building Department carried heavy accounts in behalf of its Missions, but the books showed a surplus of \$74,000.00 over all liabilities and the value of its Church-building Funds. Therefore, the Board was in a very healthy financial condition. It practically said to the General Synod: "Hand down the same apportionment to the Classes that has prevailed for the last six years, and if it is paid in full, we will be able to carry on our work during the next triennium quite comfortably and satisfactorily." That statement was applauded and the Church in turn virtually promised the Board, or rather the Missions under its care, that, in addition to the apportionment, it would pour into the treasury of the Board over \$1,000,000.00 for the erection of new Mission Church buildings and for the liquidation of the

Missions' debts. This promise was made by every man, or woman, who signed a subscription card to the Forward Movement. Somebody failed to keep that promise, for the Board actually received \$670,000, which is \$330,000 less than the amount expected. In other words, a little more than one-quarter of the amount that was actually needed to put a great many of its Missions on a self-supporting basis was realized. The amount required to reach the goal was \$2,383,200.00. Less than one-half was subscribed and a large percentage of that was unpaid. That, my friends, is the reason why some of our Missions that could have gone to self-support must now be carried on the Board's roll a little longer, even though it forces the Board to increase its deficit annually. Too many Forward Movement subscribers have not kept faith with the Board and the Missions under its care. The Forward Movement, as such, was a great adventure. It was productive of much good. But, because its objectives were not attained, it has greatly retarded the whole work of the Board from which it will require many years to recover.

The morale of many of our Missions was seriously injured because of their disappointment. The high hopes which stimulated them during the Forward Movement were shattered. Many of them had to be content with a mere fraction of their expectations. As a result the Board was unable to collect on its investments. Patiently we are now attempting to regain our lost ground and the Missions are beginning to set up programs looking toward the liquidation of their debts to the Board. Thus the Church-building Department will find relief within a few years, but, in the meantime, many new building operations will have to be deferred.

For its general work, however, the full budget as apportioned must be raised, or a special campaign authorized, to relieve the Board of its deficit. Two hundred

thousand dollars is entirely too much to carry over from year to year. Very little relief can be attained by lopping off a backward Mission here and there. Very little can be accomplished by outside judgments concerning the wisdom of fostering one or two Missions whose future outlook fails to measure up to the critic's standard. If the Board had disregarded its own knowledge of many cases and followed much gratuitous advice, quite a few of our now strong self-supporting congregations would have been lost to the Reformed Church forever. Too much entirely is dependent upon personality. Given a Home Missionary who is peculiarly fitted for an unpromising Mission, and two-thirds of its problems are solved.

A few minutes ago I was interrupted by a caller. He aptly illustrates my thought. He is now the pastor of a large congregation built up within the last five years out of a Mission that for many years was considered hopeless, and the Board was looked upon as wasting money upon it. It is now self-supporting and has a brilliant future before it. Without faith all this could not have been done.

Another evidence of the element of faith that must enter into every Home Mission enterprise is often expressed in the letters of appreciation that are frequently sent to our office. For example, under date of June 4, 1928, I received the following:

"The members of the First Reformed Church certainly appreciate the coöperation of the Board and the Forward Movement in granting us this fund at the present time when we are beginning to get our second wind. We hope that this amount, together with other funds so generously advanced in times past, may prove to be of profit to the Kingdom both directly and indirectly, and may bring back greater amounts to the Church in time for the spread of its work."

During the last ten years so much was done in faith that no one can estimate the results.

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*"It is a very fine magazine, and full of good information about the Mission work in our Church."*

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MRS. C. H. GUNDLACH, Buffalo, N. Y.

## A Unique Meeting

REV. WILLIAM F. DE LONG, *Field Secretary*

ONE frequently hears that it is difficult to get the average church member to do work in the congregation. This may be true at some places but not everywhere. The average folks are willing to work when properly directed.

This is an age of the young people. These young folks are full of life. They must do something; they want to do something. They are not antagonistic to the Church. They are willing to be used in the Church for the extension of the Kingdom of God. Here again there must be proper direction.

Perhaps many a congregation ceased to make progress because the young were suppressed. They were not recognized. Their services were not enlisted, and because of this many a congregation is not making its proper contribution to the community in which it is located and to the Church at large.

A congregation, to make its proper contribution to a community, must have a proper physical equipment. It is being demonstrated, more and more, that when a Mission congregation is given a proper church building through which it may serve the community in which it is located, it will go to self-support much sooner than one that is handicapped with an inadequate church building.

Recently Grace Church, Buffalo, faced the issue of providing better and larger facilities for educational and recreational work. This is a Mission congregation and naturally the question arose: "How much can we expect from the Board?" Perhaps this question is asked too frequently before a Mission tests its own strength as to its financial ability. In Grace Church there were those who set the goal of their own ability at \$2,500. This was later pushed up to \$10,000. This was considered the largest amount possible to raise; there were some who doubted the wisdom of setting a goal as high as that.

After considerable discussion the pastor and consistory decided to consult one with considerable experience in raising money for churches. Mr. H. H. Patterson, of Cleveland, Ohio, was engaged to put on a campaign for Grace Church to raise funds for a Community Building

which is greatly needed. The goal for the campaign was changed again; instead of \$10,000, it was changed to \$30,000. An organization was effected. An appeal went out for workers to put over the \$30,000 campaign. The membership of Grace Church is 360. Of that number 132 volunteered to help in the campaign—all young people. They were all on tiptoe about the campaign.

Tuesday evening, June 5th, was the evening set when these workers were to meet at the Church to be addressed by Mr. Patterson and receive instructions as to what and how to do. June 5th was a very rainy night in Buffalo, but in spite of the rain 116 of the 132 workers were at the Church. This was the "unique meeting." These people were there for business. No one asked, How soon will this meeting be over? For two and one-half hours they sat spellbound, listening to Mr. Patterson, receiving instructions as to their approach to the people. It was the writer's privilege to sit in on this meeting. It was an experience greatly worthwhile. In this busy age, we are often told it is impossible to hold the attention of young people for more than an hour on things that pertain to the Church. This was not a movie, it was a Church gathering. At the end of two hours and a half, when the meeting adjourned, the people lingered and discussed the coming campaign. Everybody felt they had something to do that was worthwhile. Two of the young people present at the meeting took the writer down-town after the meeting. On the way one of the two said to the writer, "You must excuse us for only talking about this campaign—we simply can't help it; we are full of it; we are just realizing what we are able to do when we put our shoulders to the wheel." This "unique meeting" was not a women's meeting—there were twice as many men present as women.

The goal of \$30,000 has been reached, but the campaign has done something far more important than raise the money! it raised the moral and spiritual standard of the congregation and put the whole membership to work.

## THE SOCIAL SERVICE COMMISSION

*James M. Mullan, Executive Secretary*

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### *The Reformed Church on Prohibition*

IN view of the fact that we are in the midst of a great political discussion as a nation that involves the question of Prohibition and shall make a great decision that will have far-reaching effects upon the greater question of constitutional government, our attention as a church may properly be called to the actions of our General Synod since the Eighteenth Amendment was adopted and the Volstead Law was enacted.

The General Synod of 1920 declared: "The General Synod places on record its profound gratitude to Almighty God for the signal victory achieved in the interests of health, morals, citizenship and religion by the adoption of the National Prohibition Amendment. It reaffirms its conviction, in view of the scientific, economic and moral aspects of the use and sale of alcoholic beverages and liquors, that total abstinence for the individual and prohibition for the State and Nation is the path of wisdom and safety. It records its belief that the Volstead Act is a proper act for the enforcement of National Prohibition and our people should encourage their representatives in Congress and in State Legislatures to approve of the continuance of this Act, to aid in the passage of proper laws for the enforcement of prohibition and to oppose any proposed measures designed to allow the sale of wines and beer greater than one-half of one per cent."

The General Synod of 1923 affirmed: "That General Synod places on record its conviction that even the partial enforcement of the Eighteenth Amendment has proved a great blessing to many thousands of individuals and homes throughout the land; that it recognizes with joy the growing sentiment in favor of the enforcement of Prohibition laws and the recognition that to be a patriotic, law-abiding citizen means that all laws must be obeyed. Liberty and democracy can only be preserved by obedience to law. It records its belief that the Volstead Act is a proper Act for the enforcement of National Prohibition and urges the members of our congregations to encourage their representatives in Congress and in State Legislatures to approve of the continuance of this Act, to aid in the passage of proper laws for the enforcement of Prohibition and to oppose any proposed measures designed to allow the sale of wines and beers greater than one-half of one per cent."

The General Synod of 1926 adopted by a rising vote the pronouncements of the Commission on Social Service and Rural Work including the following: "We reaffirm our conviction that the Federal Prohibition Amendment with the Volstead Enforcement Act, while a very long step in social progress and hence beset with many difficulties in enforcement under existing conditions in many communities, is a step that dare not be retraced with safety to our civilization and one that should be supported with all the powers of good citizenship. We believe, however, in facing all the facts. We cannot see any good to be gained by a merely partisan and one-sided presentation of favorable facts alone, but believe that efforts to appraise the actual status of affairs will do much to wake the church to a better appreciation of the present emergency."

## What Happens

*When the Educated Violate and Ridicule Prohibition Or Any Other Law?*

"When intelligent, educated men hold up to ridicule the rules for its conduct which society makes; intimate and by suggestion advise that such rules ought to be violated; ridicule and revile, as undesirable members of the community, men sworn to defend and enforce its rules; devote their intelligence, wit, and resources to making crime and criminals interesting and attractive, why is it not to be expected that the thoughtless, the unfortunate, the ignorant, the vicious, will try to get rid of the oppressors of the

criminal, in any way, by any means and any violence that will be most effective? Day by day, because someone pays for the doing of it, and because the great body of law-abiding citizens is complaisant and says nothing to show its disapproval, flippant, jeering writers, publishers, soap-box orators, and cabaret performers sow the wind, and society reaps it all in whirlwinds which blast and destroy."

HON JOHN G. SARGENT,

*Attorney General of the United States.*

## Make Your Church Friendly

The Laymen's League of Pennsylvania, office 618 Witherspoon Building, Philadelphia, says in a folder bearing the above caption: "The Church needs the warmth of your personality, your fine spirit of cordiality, hospitality, fellowship and friendship," and outlines a Seven Point Program as follows:

1. Meetings of Church Officials: always for fellowship as well as business.
2. Quarterly Meetings of the Congregation: always for fellowship as well as business.

3. A Church Magazine: published weekly, monthly, quarterly, or annually.

4. Improved Social and Recreational opportunities and facilities for the whole Church.

5. More of the Friendly Greeting to members and strangers at all services of the Church.

6. A closer Denominational Fellowship between Official Boards and among the members of Churches.

7. Closer Interdenominational Relations in Community Effort.

## Americanism

The following extracts are from an admirable article in the *American Legion Weekly* by Rupert Hughes, quoted from the News Bulletin of the National Council for Prevention of War. It is wholesome reading and opportune:

"Many of the most violent protectors of Americanism are doing their best to destroy it or make it a by-word of oppression and intolerance. I am such a lover of my country and of the liberties it is built upon that I actually think that there are good arguments for Americanism. I sincerely believe that, properly stated and properly exemplified, Americanism is based upon reasons and sentiments that can be justified without appeal to force, the gag or mob rule. I hate to think that the only proof of American principles is a brick-bat.

"As late as 1926 it is actually true that a group of American ex-service men

frightened a college president into cancelling the engagement of a woman who was to speak against what she calls militarism. A college professor claims that he has been investigated as a spy, and a public enemy. Pacifists are called traitors—a word which was used of George Washington once. The favorite word of abuse is 'red.' To call a person 'red' is supposed to end all argument, and amount to a sentence of imprisonment. Now I am as bitter against pacifism as anybody. But I have never said, never felt for a moment, that the ladies and gentlemen who disagree with me were traitors or Russians.

"There is only one liberty that deserves the name, and that is the liberty that grants even to its enemies every privilege it claims for itself. So long as we hold to that creed we cannot fear time or eternity. No other Americanism is American."

## Book Reviews

**BELIEFS THAT MATTER.** By William Adams Brown, published by Charles Scribner's Sons, New York. Price, \$2.75. The books of Dr. Brown should be upon the shelves of every pastor; indeed, they should be in all libraries, for their inspiration and helpfulness are very great. This volume is particularly clear and reasonable; very much calculated to steady the mind and balance the views of the careful reader.

One should read, and re-read this book with thoughtful deliberation. Amid all the varied experiences of modern life, and the constantly disturbing occasions, one may rely upon its pages for help and cheer, and a settling of many of one's most perplexing questions. There are so many things in life that really do not matter; but things that do matter are found in this book, which contains three hundred pages of excellent literature; followed by a lengthy Bibliography and a very complete Index.

**THE GOSPEL FOR ASIA.** By Kenneth Saunders. Published by the Macmillan Co., New York. 245 pages. Price, \$2.50. In every way Asia is rapidly coming nearer to the West, and an increasing number of scholars are manifesting a growing interest in Oriental civilizations. This volume will be found useful to those who seek such knowledge. It will also be helpful to the student who desires to give the Gospel to Asia, in making quite clear the fact that the Fourth Evangelist supplies the great channel of approach to the followers of Krishna or Buddha. "The author has taken the three books which seem to him to be most beautifully representative of Hinduism, Buddhism and Christianity and compared the three religions on the basis of their noblest exhibitions in these monumental works." Dr.

Saunders is an ardent Christian, and one of his greatest objects in writing is shown to be a desire that the Eastern world may know Christ. It is apparent that he feels certain that the Christian should acquaint himself with the sacred writings of the Orient before he attempts to impart a knowledge of his own faith. For this purpose he has described clearly the religious beliefs that have dwelt in the hearts of the great civilizations of India and Japan.

Dr. Saunders has spent ten years in Asia, having traveled and taught, and studied much. He feels that the Jesus of John's interpretation will fulfill Asia's noblest aspirations and overcome her pantheism. Together with the descriptions of the religions there are also some interesting thoughts on art. In the illustrative readings of the Appendix there are translations of poetic beauty and mystic quality, going as far back in time as 900 B. C. The footnotes and index are helpful.

**REVALUING SCRIPTURE.** By Frank Eakin. Published by the Macmillan Company, New York. Price, \$2.25. Those who are not interested in, nor in sympathy with, the comparative study of religions, will find much for disapproval and criticism in this book. On the other hand, those who take a broader view of these matters will find it extremely interesting and quite informing. The author has done his work thoroughly, and has had a care to writing with clarity, so that the lines of thought are carried along directly and smoothly. Certainly he has been able to bring to light much that often seems obscure in Eastern thinking. Mr. Eakin says: "Increasingly I find the human drama too interesting for me to content myself with linguistic and textual studies." He is also the author of "Getting Acquainted with the New Testament."

"**M**ONEY is not the thing ultimately or even actually aimed at. Money is not what really counts, though it must be counted. Money signifies; that is, it is a sign. It is not the thing signified. There is mystery in money. Money is life, put up in paper, condensed in coin, available anywhere, for anything, at any time. There lies the secret of its mystery and mischief. That is why it is so mighty as a means and so miserable as an end. That is why it is one of the best of servants and the very worst of masters. Money can never take first place or the very Gospel is denied. No work that can be done merely by money is Christian work. No aim that can be given a cash value is a Christian aim. It is only the sign, never the substance, of the gift. The very machinery for collecting copper coin rouses and releases spiritual energy. The little, ugly, perforated envelope becomes an instrument by which devotion, prayer, brotherhood and sacrifice may enter in and take possession."

—BISHOP RHINELANDER.

# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

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## *Wrestling With a Perplexing Problem*

IN China, as well as in America, there are many earnest souls who are trying to get into the clear, with regard to the problem of Christian education. Let us get rid of the idea, once and for all, that the Mission Schools have had their day in China. True, there are certain localities where the buildings are closed and the teachers are idle. This applies to only a fraction of the educational work, and there is no good reason for any despair. A great change has come over the minds of the Chinese leaders as well as their American associates. We are all coming to see, more and more, that the future advance of China requires cooperation, and not separation. In union there is strength. The hand can't say to the foot, I have no need of thee, and *vice versa*. Both are necessary to secure the best service for the progress of the Chinese nation.

A sense of justice prompts the liberal Chinese Christians to give due credit to the work of the missionary in the past. "Christianity, through its missionaries, has introduced into China Western sciences, such as astronomy, geography, mathematics, chemistry, physics, etc., subjective and objective, and has given rise to the impetus of young China's desire to reform her educational system and to pursue Western sciences." "The idea of democracy, that is, a government of the people, for the people, and especially by the people, has also been introduced by missionaries," into the thought-life of the present generation, and this became the germ for the Revolution in 1911, and the establishment of the present Republic. It has been truly said, that "the chief contribution of Christianity to Chinese life is the Christian *religion*." "Christian education will not die out in China."

At the annual meeting of the Christian

Educational Conference, held in Shanghai early in June, the time was occupied with a discussion of the burning problem in China, "The Place of Christian Education in the New China." The names of both Chinese and foreigners appear on the program. The consensus of opinion was that Christian education is vital and essential in the development of the Christian movement. Religion is not an ornament, but a necessity for character-building. "Christianity is abundant life, dependent not so much upon subject matter as upon the atmosphere of the school."

Dr. Y. C. Yang, president of Soochow University, in the course of his address, said: "We must appreciate the rapid changes taking place in China and throw ourselves into the task of finding what contribution we can make in the new conditions. As Christians, we must stand for and maintain the Christian character of our schools. But we need not be alarmed if certain restrictions are placed upon our customary methods. Voluntary courses in religion which the government permits, can be made effective, and they come within the limits of the constitutional guarantee of religious liberty. This question of religion and education is not a new one. It has been universally discussed. I believe our present difficulties will all disappear, though not at once. I have confidence in the moderation of the Chinese people."

Anyone who will weigh these utterances in the scales of a fair mind and a sympathetic heart, cannot fail to see that an earnest attempt is being made to give the Christian religion its rightful place in the training of the young. The missionaries must face this new situation, and calmly sit down with these men of God, in thinking through a most trying

problem. If it is true, as has been repeatedly stated, that the work of the missionary has been one of the direct causes in creating the new conditions in China, then there is every reason to believe that the missionary, in time, will be a necessary means to bring about the very ends for which the Chinese are now struggling.

Those who are not so easily upset in their hopes have strong reasons to believe that the present unrest in China is only the birth pangs of a new political and spiritual creation and that the Sun of Righteousness is rising with healing in His wings. In his address at the Shanghai Conference, Dr. E. W. Wallace told of his recent experiences in England and America, stating that there was great sympathy and understanding of the Chinese viewpoint among Christians abroad. "There is, however, some doubt," he said, "whether Christian schools and colleges are really welcomed in China, and if they are, what contribution from the West will in future be desired?" To this heart-searching inquiry, a number of Chinese speakers replied, and the gist of their addresses was as follows:

(1) The continued co-operation of the Church abroad is desired by the Chinese Church. Religion, science, education are international.

(2) Christian schools will co-operate with the government educational system. Their full freedom must be solved on the basis of religious liberty guaranteed in the Constitution of the Republic.

(3) As to the form of co-operation by the churches of the West, while money is desired, there is still need for men and women who represent the life and experience of Western Christianity.

Another great Chinese leader has recently stated:

"Christian education is also destined to have a big place in the life of China. I have always felt that it was senseless for Chinese educators to raise a hue and cry against Mission Schools when illiteracy is so great in this country and when nearly all the government revenue goes towards fighting and China is not in a position to provide school facilities for her children. Until China is able to educate the millions of her young people, it is the part of wisdom to welcome everybody who wants to help fight illiteracy; especially missionaries who bring with them funds from foreign lands. The task of educating the children of school age in China is so huge that I believe Chinese educators will welcome Christian educational effort. It is certain, however, that Mission Schools and Colleges will need to fall in line with government regulations and be registered. Registration will not deprive Mission Educational Institutions of the freedom to teach religion, which will be a subject optional in the place of ethics. Christian schools have made a distinct contribution in maintaining discipline and in turning out men and women of character. They should keep up this practice."

*Let us thank God and take courage.*

ALLEN R. BARTHOLOMEW.

*"Nothing keeps the world sense alive so naturally as the missionary movement. The average American seldom thinks of the rest of the world except in terms of some calamity or international complication. What do the South Sea Islands, Siam, Burmah, the Cameroons, Thibet, Afghanistan, Kurdistan mean to the rank and file of Christians in America? Either nothing at all or mission fields. If anything widens the horizon and brings the world into consciousness, and especially into friendly consciousness, it is the missionary enterprise. One needs only to listen to the average non-Christian comment on the rest of the world, especially the distinctively missionary lands, to realize that little in non-Christian thinking makes for world unity and appreciation. . . . We swing between extravagant praise and contemptuous dismissal of other peoples. Except for the faint beginnings of exchange of literature and art, we have almost nothing that brings other nations into appreciative thought except this growing Christian fellowship by which sensible people are reminded of world unity."—Dr. Cleland B. McAfee in "Changing Foreign Missions."*



## Two Radio Talks on "Japan"

*Japan Justly Jealous*

From Station WFJC, Akron, O., May 27, 1928, by REV. CARL D. KRIETE

JAPAN has made amazing sacrifices to achieve the position of leadership which she now holds among the nations of the world. And she is jealous of her reputation in proportion to the cost she has paid for it.

In the earlier days of her dealings with Western nations she was led to believe that the boom of guns was the language most readily understood by the nations of the world. It was after these guns had spoken in the China and the Russian wars that the nations of the world began to yield her the position of leadership which she coveted. Burdens too heavy to be borne by a poverty-stricken people were cheerfully submitted to, and today Japan stands as one of the four leading nations of the world in military and naval armament.

Now there are in Japan a large number, and I believe a growing number, who are coming to realize that greatness through armies and navies is a vain dream. They would like to cease feeding this monster which devours the life and strength of a nation, and would prefer to have their future sacrifices made in the cause of constructive citizenship. But anyone, trying to understand modern Japan, must realize that there are still in Japan a great many people who are exceedingly jealous of Japan's position as a great naval and military power and who would make great sacrifices to maintain this position.

Japan is justly jealous of her *educational achievement*. At an amazing cost, she has created out of nothing, a modern educational system, and today, Japan boasts of being one of the most literate countries in the world. Compulsory education has placed in the schools of Japan practically every boy and girl of primary school age, and by the time this present generation reaches maturity, it will be practically impossible to find a man or woman who cannot read and write what is perhaps the most difficult language used by civilized man today.

Japan is justly jealous of the *high position of leadership* she has achieved in every department of modern civilization. By patient and persistent effort, Japanese scholars have climbed to the top in Science, Medicine, and the various Arts. Business, Industry, in fact every form of activity that characterizes a modern civilized state, have made amazing progress in the short period of less than seventy-five years, since Japan opened her long-closed doors to Western influences.

Japan is justly jealous of the *good name* which her fine leadership has given to all Oriental Races. When the late President Roosevelt so far showed his confidence in Japan's integrity as to sign with her the Gentlemen's Agreement, by virtue of which Japan was trusted to regulate emigration in such a way that Japanese emigration should not be a burden to our country, a happy day had dawned for Japan. They considered this Agreement as having the force of a Treaty, and when this Agreement was unceremoniously brushed aside by our recent Immigration Legislation, the people were deeply grieved by this virtual denial of the high position they thought they had achieved in our confidence and good will. They are justly jealous, I believe, of their right to equality of treatment with all the European nations.

Japan is justly jealous of a *high reputation* in all of her international relations. They entered heartily into the terms of the Washington Conference, and if I had time, I could quote instances to show how the curtailment in army and navy has affected local conditions. Japan's high dignity in international affairs was further illustrated by the way they accepted our immigration legislation. Official life of Japan recognized that immigration is a problem which we have a right to solve in our own way, and they saw to it that no unpleasantness was experienced by any Americans living in Japan, because of feelings which had been deeply stirred. But feeling that a wrong has been done

them, with dignified patience, which their belief in a just cause, and their confidence in the integrity and fair-mindedness of the American people give them, they are waiting for the time when this wrong shall be righted.

Taking a leaf from the Japanese book, it is for us Americans to be jealous of the good name which our earlier diplomatic representatives have achieved for

us in the minds of the Japanese people. Our earliest diplomats to Japan were men of the highest Christian character, and by their fair-mindedness, and their generous attitude, have won for us a friendship which we ought most jealously to guard, a friendship, which hasty legislation about subjects which should be dealt with diplomatically, is placing in jeopardy.

### *The Influence of the Christian Kindergarten*

Given by MRS. CARL D. KRIETE from Station WFJC, Akron, Ohio, Sunday, May 27, 1928

SIXTY years ago, Christianity was a hated religion in Japan. Those who wished to follow the teachings of Jesus were compelled to do so secretly, and some of our Japanese pastors have told us that they remember as little children being forced to stamp upon a cross laid on the ground, to show their hatred of the religion it represented. Notices were posted in public places threatening with death anyone who publicly confessed Christ. Even ten years ago in our city of Yamagata in the interior of Japan, there was open opposition to Christianity on the part of the military and educational authorities. Women of military families were forbidden even to call in the missionary's home, and Christian teachers in the government schools were obliged to choose between their positions and their loyalty to Christ. The last ten years have brought about an amazing change in the attitude of the people towards Christianity, and much of this is due to the influence of a Christian Kindergarten, which has been the means of bringing Christianity into fifty or sixty homes daily, and parents who themselves would have nothing to do with Christianity gladly avail themselves of the opportunities which the Kindergarten offers their children. "A little child shall lead them" has been proved to be literally true, for many mothers have asked to be taught to be Christians because of the lives of their little children.

What this one Kindergarten is doing for one city, other kindergartens and Christian schools are accomplishing

throughout the empire. Already some two hundred thousand are enrolled in the Protestant Christian Churches of Japan, and the number of people who are followers of Jesus, and not connected with organized churches is beyond all calculation.

After twelve years of work by the first missionaries, the first church of Japan was established with less than twenty members, and at the end of twenty years of missionary work, these early workers were pleased to see that the converts numbered about two thousand. During the next ten years a great wave of desire for Western civilization swept Japan, and opposition died down, so that over 25,000 people joined the Church. From 1889 to 1899, when a period of reaction followed the tremendous enthusiasm of the previous decade, only 8,000 converts were recorded. From 1899 to 1909 the number received was 23,000, the next decade, 34,000, and during this present decade, the number will probably reach as many as were added in all the fifty years previous. Does not this prove that Japan is turning to Jesus?

Several years ago, when the Japanese Government called a conference of religions, the Christian leaders were invited to a place in the conference along with those of Buddhism and Shintoism. The superior claims of the Christian religion are acknowledged by the leaders of Japanese thought. One of the influential business men of Japan recently said, "The greatest need of Japan is more Christian business men." Another said, "We wish

Christian workers to be more active." Still another said, "Christianity is the only force capable of bringing peace, stability and harmony to society."

A noted political leader who is a Buddhist, said recently, "I am not a Christian, but what Japan needs is more Christianity."

It is significant that the Japanese are more often attracted to Jesus than to Christianity as interpreted by our Western ideas, and the increase in the number of followers of Christ has often been disappointing, because of the inconsistencies in the so-called Christian life of America, individual and national.

The growth of Christianity in Japan is neither spectacular nor sensational, but the spirit of Jesus, like leaven, has gradually permeated the whole of Japan, and it

is after all, the influence of the lives of the individual Christians, which counts for most.

A number of years ago, a most unpromising student was a regular visitor in our home. He finally was baptized, joined the Church, and later went to Tokyo, where he attended the Higher Normal School, all the while using his influence among the students and was very active in Social Service Work. He has been a teacher in a Girls' School for some time, and will some day become the Principal, and he says that when that happens, this private school will become a Christian school. Just as this one life is influencing hundreds of others, so is the spirit of Jesus working through numberless other lives in ever-expanding circles, and it may not be long before Japan is acknowledged a Christian nation.

(Continued from Page 294)

author in his own words sets forth the major premises and final commitments of the Council. This article if read in connection with the Commission Report itself will illumine and exalt a pronouncement already highly commented on in the editorial columns of our religious press, both East and West. A few sentences plucked at random from Canon Quick's paper will suggest the high quality of its subject matter.

"It may not unreasonably be argued that the time has now come when Christian missionaries can afford to leave the destructive criticism of other religions, if not to secularism itself, yet to the steadily advancing forces of scientific and secular education. The missionary's task is rather, so far as possible, to make common cause with all who are still concerned to maintain a spiritual interpretation of the Universe."

"On the other hand, much evidence is available that the more thoughtful among the rising generation the world over are profoundly dissatisfied with secularism or scientific relativism, as a faith to live by, and are pathetically looking for some more solid material out of which to build an ark for their souls."

"The Mission field has no geographical limits and is not to be spatially conceived" . . . "Christian missionaries may not anywhere disregard conditions of political and industrial oppression, or of racial antagonism any more than they may disregard greed and self-conceit in the individual soul. They dare not pass by on the other side, when subject peoples or classes are exploited, any more than when an individual is in distress. To render Christ's authority more effective in any and every sphere is the Christian's mission to the world." MILTON T. STAUFFER.

*"I consider it a very valuable paper and don't see how anyone interested in the cause of Missions can get along without it."*

MRS. H. G. SNYDER, Landisburg, Pa.

## *A Pilgrimage to Holy Cities in Iraq*

By REV. CALVIN K. STAUDT

THE most interesting, the most formidable, the most wicked, and the most fanatic places in Iraq are the four Holy Cities of the Shiah Moslems. In each one of these cities there is a golden-domed mosque to an Imam who is supposed to be buried there. Students have come from two of these cities to the American School for Boys in Baghdad. Kadhemain and Samarra had been visited before, but it was left until this Spring vacation to visit Kerbala and Najaf, the most sacred of all the cities.

Not only did Mrs. Staudt and I visit them, but we actually stayed, sleeping and eating in them—an almost unheard-of thing. At Kerbala we were received with the greatest courtesy and shown every consideration by a Shiah Moslem to whom we had letters. He seemed to have had no fear in receiving us into his home and giving us shelter for the night. More marvelous still, I ate that night with him, his son, a sayyid, and a teacher of the city. The Shiah religion forbids its followers to have any dealings with unbelievers and if they drink or eat from a vessel it becomes polluted and must at

once be broken and thrown away. As far as I know, no dishes were broken in this home that night, nor were they at Najaf where we ate the next day.

Kerbala is surrounded by gardens and palms and has much water. The approach is very beautiful. In the evening we were taken to a real Persian garden, which in its arrangement and in the profusion and variety of its flowers is a thing of beauty. The suks also are interesting, having all kinds of tempting things for the pilgrims.

The city is built around the golden-domed mosque of Hussein, the son of Ali. There is also another mosque with a golden dome and golden minarets, and that is the mosque of Abbas, Hussein's half-brother. If a Shiah swears by Abbas he will never violate his oath; for, it is said that once a man swore falsely and immediately his head flew off and imbedded itself in the ceiling, where it is still seen.

We have a student in our school from Kerbala who is an Afghan prince. When his father was driven out of Kabul by the king, the family fled to Kerbala. One branch, however, went to India, where



A  
PERSIAN  
GARDEN  
IN  
KERBALA



A  
STREET  
SCENE  
IN  
KERBALA

they are still rulers. We visited this high family, and Hassan, our student, was very kind to us, though he was somewhat afraid to be seen walking with us on the street. In school, Hassan is a member of the Brotherhood and comes quite regularly to the Sunday evening service.

The drive from Kerbala to Najaf is over the smooth desert. A sandstorm came upon us before we reached Najaf and the city all of a sudden, with its high wall and golden minarets and dome, loomed up out of the golden sand. Najaf stands isolated in the desert with not a green thing in sight, and a formidable wall around it, to protect its treasures rather than its people. It is the most fanatic and the most wicked city in Iraq—a city where only Shiahns live and where no Christian is supposed to enter.

It contains the shrine of Ali, who was mortally wounded in the mosque at Kufa, a town seven miles away, which we also visited on this pilgrimage. The story is that Ali, when wounded, was put on a camel and that here is where the body was later found and buried. This is the sole cause for the building of this city in the desert, with a teeming population of 45,000 crammed inside a wall, the circumference of which is not more than three miles. What is this city to be lik-

ened to on feast days, when the population swells to 150,000?

No one knows Najaf unless he has seen the underground city. Here is where the people dwell in summer to escape the unbearable heat of the burning desert. We asked to be taken into this subterranean city, a network of catacombs with passages in some cases into the desert outside of the city. Sometimes there are three or four surdabs, one below the other, and in these are wells, which are also connected all over the city and through which currents of cool air pass, thus making living possible in these underground places. These communicating cellars and cisterns offer illimitable opportunity for plotters and criminals to meet and escape.

The wickedness of Najaf, like that of Sodom and Gomorrah, is most degrading and most shocking to our Western mind. It is a record of lust, murder, and all the crude sins that flow from avarice. Najaf practices and encourages the temporary marriages, mostly for pilgrims. These temporary marriages may be for an hour or for months. Children born from them may be distinguished by wearing a single ear ring. This custom undoubtedly goes back to Babylonian times, when temple girls were connected with the temples.

While in Najaf we were the guests of

Sayyid Abbas, who is the Killidar of the mosque; that is, he has the keys to the mosque and is the keeper and guardian of its fabulous treasures. These treasures may well surpass the wealth of Cræsus. Speaking of the rich jewels and robes of the Hapsburg family, which we saw in Vienna, the Killidar said that these were insignificant compared to what they have in the store rooms of the mosque. I am inclined to think that he may be right. At a visit of Nasreddin Shah, many centuries ago, the treasures of Kerbala and Najaf were opened and the silver and gold alone weighed seven tons. This besides the precious stones and silks. Every Shiah, whether rich or poor, makes a contribution to this sacred shrine. What a good these treasures might do if they were released and devoted to useful purposes.

Sayyid Abbas is a typical Moslem politician who knows how to keep the flow of treasures to continue to come to Najaf, though because of this flow the Persian Government has forbidden its pilgrims to come to Iraq at present. We drank tea and coffee with him and the other guests that came. We even ate the mid-day meal with him in his home—he eating with his fingers, we with fork and knife. He has two wives and a home

for each. Mrs. Staudt was conducted to one of these harems, where she surprisingly came upon a bride, a cousin of the lately deposed Shah and recently come from Teheran. She sat, according to her description, in a golden chair surrounded by hangings into which were woven gold and silver and pearls—a bride, dressed *a la mode*, with bobbed hair, facing a crammed and crabbed and confined prison life in a harem in Najaf!

Najaf is the center of Shiaism and the seat of the Mujtahid. The Mujtahid is like the Pope in the Catholic Church, having temporal and spiritual authority. He is chosen by the learned Mullahs, because of his great learning rather than because of his spirituality. He both interprets the Koranic and traditional law and also makes new laws. To disobey him, as one writer says, means eternal damnation.

We came back from this pilgrimage to Holy Cities through one of the greatest dust storms Iraq had for many a year. As the automobile "snaked" its way through the desert waste between the two branches of the Euphrates on our way to Hillah, through the blinding dust storm in semi-darkness, one had many thoughts. Were I a Moslem I might have taken satisfaction in the thought that



GOLDEN  
DOME  
AND  
MINARETS  
OF  
MOSQUE  
IN  
NAJAF

from now on men will honor and respect me as a Hajj. But being a Christian and a missionary, other thoughts passed through my mind.

1. The Shiah fanaticism is breaking down. What Mrs. Staudt and I did—walk the streets of Najaf, look into the mosque as we passed by the gate, be entertained by the Killidar, who is next to the Mujtahid—could not have been done many years ago and have one's life saved to tell the tale. Speaking about the power of the Mujtahid, both the host in Kerbala and in Najaf said that it was breaking down, that the people do not always obey him, or I should rather say *them*, since there are minor Mujtahids to the chief.

2. These holy cities live and exist and thrive on religion. The religious thought for the Shiah world goes out from Najaf. One might say as the Apostle Paul did: "In all things I perceive ye are very religious" (somewhat superstitious, the Greek means); nevertheless, like in primitive religions, there is only a slight connection between religion and morality. Najaf, the most religious and the holiest city in Iraq, is also the most wicked and most corrupt. "Very religious and somewhat superstitious" is all true, but a religion which is devoid of morality is a poor sort of a religion.

3. The transformation of these Holy Cities will be through the slow and silent process of Christian education. During the short span of less than three years,

our school has had twelve boys from these cities. They will be the leavening influence. All these students have been very open to Christian teaching. They do a great deal of deep thinking. On Christmas morn a student came from one of the Shiah Holy Cities and said: "I would like to be a Christian. Tell me how to be one. Your religion is better than ours." And as I was writing this article there came into the room one of the Baghdad Shiah students asking me to tell him on what I am going to preach Sunday evening, and requesting to type a number of slips that he may give to his Moslem friends so that they may hear my message. This is encouraging. But here is the thing that breaks one's heart: Last Fall one of Najaf's great men came to bring his son to the school; having no boarding department, he was obliged to take him home again. The door opened, and pity beyond pity that it had to be closed.

4. Kerbala and Najaf are shrines that are symbolic of vicarious suffering. Both Hussein and Ali died in behalf of a cause. Tradition has it that Hussein, before setting out from Kufa, prayed to Allah: "I am going forth to die for Thy people." How similar that is to the tragedy of Calvary. Is it not possible to bring, by tact and patience and through the slow but sure way of Christian education, to the Shiah the news of a Mediator who is better and truer than the one whom they know and love?

### *"And So I Will Forgive You"*

HOGIAFAN—the Ho family hillside—lies in the shadows of the Great Cloud Mountain. On this mountain is situated a Buddhist Temple, to which pilgrims come in droves every Autumn. That is why the Rev. Chen Chuh Ching, who himself had been a Buddhist priest, delighted in preaching in this secluded little mountain village. There are not more than ten houses in the village itself.

Still the region is inhabited by a prosperous body of substantial farmers, who from the beginning have given the Gospel a ready hearing. The most prominent families in the neighborhood are

members of the Church. When, however, the Red Madness overran this part of China last year, it resulted in the death of our Pastor Chen; and then the village was indeed under a great cloud. It was the youth of the land that was caught in the grip of this Red Madness; and the youths of these substantial families were involved. Eight of them were directly implicated in the murder of Pastor Chen.

No wonder the people of Hogiafan were anxious to know what the foreigners were going to do about the murder of one of their best preachers. Through the new incumbent they asked

that we pay their village a visit at our earliest convenience, and let them know "Whether it is to be war or peace."

One cannot live in everlasting suspense. So Rev. Jesse B. Yaukey and the writer decided to visit Hogiafan. We arrived in time for dinner on Tuesday, April 17th. More than a mile away a man recognized me and ran on ahead to notify the people, who then welcomed us with a salute of fire-crackers.

As we stepped into the chapel building, the widow of Pastor Chen, with her white head band of mourning, presented a most touching picture of sorrow. At once she began pouring out her story into our ears. (Her husband was the first of our students to graduate from the Seminary in which I was teaching.) Then she prepared a meal for us while the mountaineers were gathering. At about two o'clock the new pastor said, they would like me to preach to them. So I spoke to them from the text: "The Son of Man came to seek and to save that which was lost."

General principles are all right; but what about particular cases? The elders of the people had summoned us to settle this particular case, and they wanted to know definitely what our intentions were. We told them that this was not our case, but the Widow Chen's; that it did not lay in our power to take it out of her hand. But we assured them that we Christians were all under obligations to practice the principle enunciated in the sermon I had just preached. Hereupon they besought us to plead with the widow, and have her withdraw the case against the eight men involved.

Then came the difficult task—to make this poor widow see that on top of her great loss, she was called by the example and teaching of Christ to make the second great renunciation. He who had suffered for us in order that He might win us, has also bidden us to take up the same cross; as He has also bidden us to forgive as we are forgiven.

Supper intervened; and after nightfall the conference was continued. A man of sixty-odd years entered, and we were told that this is the father of the ring-leader

of the murderous band. One could not help pitying him, for he looked like any other father among us whose son had brought great sorrow on the family. A little later a youth entered. The proverbial straight black hair of the Chinese in this case had been turned into curls above the brow by fingers clutching it frantically for a long time. He stopped before Mr. Yaukey and myself for a moment, and then exclaimed in tones I shall never forget: "I am a sinner. I am a wicked man." Many a judge in China has yet to hear those words from the lips of any prisoner. A Chinese would rather die than make that confession. "I am only a young man; and I was deluded by the Red teaching," was the only statement he made in seeming extenuation of his madness, though it was rather in explanation as the rest of his remarks proved.

Then the widow was brought in, and the young man stood before her repeating those same fateful words of confession without the mitigating sentence spoken before us foreigners.

As soon as he had finished, Widow Chen began to speak. Her voice was tense; her tone metallic. In ceaseless flow she poured out her bitter story. She had seen him twice before at intervals of half a year. She described how he was dressed when he approached on that fateful day; how he directed the attack. With cinematic faithfulness she described their every move and repeated every word. With every harrowing detail she told the story of their brutal, un pitying murder of her husband. To every statement the youth could only nod his head and say: "Tis true." Not once did he deny or alter a statement of fact or word she had spoken. I sat in dread; for as her story was unrolled I could only foresee one logical conclusion, namely: "And as you have done my husband to death in such heartless fashion, I shall also demand the death of you eight." Then with just half a second's break in the continuity of her story she said: "And so I will forgive you." What an illogical conclusion! The audience could not believe its own ears! When it dawned on them what had taken place, the momentary silence was broken



by a nervous, barely audible laugh of relief; and the tensest moment in the lives of all that audience was over.

The death of all eight, we had argued with her in the afternoon, would not restore her husband to her; but it would cause the same anguish and sense of loss to eight other widows, with their helpless children and suffering parents and brothers and sisters. If God's forgiveness is so precious to us, surely a Godlike forgiveness on our part, would be as deeply appreciated by those eight families.

It was eleven-thirty when the audience

dismissed, and we all went to bed tired and happy. The next morning she said to me: "I retired at eleven-thirty and slept peacefully all night."

The people of Hogiafan—probably the families involved—are going to put up a pair of tablets, commemorating the event, behind the pulpit to show their appreciation of Pastor Chen and his wife's magnanimity.

"Do the Chinese really become Christian?" I wonder!

PAUL E. KELLER.

Yochow City, Hunan, China.

## *Our Young People*

ALLIENE SAEGER DE CHANT

### *I, Too*

I, TOO, sing America.  
I am the darker brother.  
They send me to eat in the kitchen  
When company comes.  
But I laugh,  
And eat well,  
And grow strong.

Tomorrow  
I'll sit at the table  
When company comes.  
Nobody'll dare  
Say to me,  
"Eat in the kitchen"  
Then.

Besides, they'll see how beautiful I am  
And be ashamed.

I, too, am America.

—LANGSTON HUGHES.

### *Harmonies*

A NEGRO lad tolled a bell. It was chapel time at Livingstone College, Salisbury, North Carolina. I, the speaker that morning, sat down beside the Sociology professor, front row center, preferring that to the seat offered me on

the platform. The students assembled, two hundred and fifty negro youth. The choir, the faculty, the president took their places. I looked about. The chapel was dim, and the portraits of negro benefactors that lined the walls seemed to heighten the gloom. Two hymns were sung and an appropriate Scripture lesson was read with distinctness and fervor. It was my turn. I told them of youth as I had found them in twelve different countries—of their ideals—of their eagerness to play well their instrument in the harmony of nations. I bade them keep on playing heartily their instrument—the bass viol of negro spirituals—deep, poignant, appealing, born out of suffering.

I sat down. The president whispered something to a faculty member. And, like the incoming tide, there boomed forth from every corner of that auditorium, a negro spiritual, led by the faculty member—the first spiritual I had ever really heard. I bowed my head. I wanted to weep. I lifted my head and shared whole-heartedly in the responses. The gloom vanished. Even the portraits took on a happy mien. And there was PEACE, for had they not sung:

"I'm go'n' to lay down my sword and shield,

I ain't go'n' to study war no mo'?"

**First Women Missionaries Depicted in Bradford Academy Play**

Nancy Hasseltine Judson and Harriet Atwood Newell, the first women to go from America as missionaries in a foreign land, were honored again in June, when Bradford Academy, Bradford, Mass., celebrated the one hundred twenty-fifth anniversary of its founding. Since these two young women were among its most renowned alumnae, they were featured in two scenes of the anniversary play, called "The Beginnings of Bradford Academy."

The courage and resolution which these two young girls exhibited when they said farewell to their childhood homes and went in the tiny ship, *Caravan*, on the long voyage to India, was inspiringly

depicted in the play. Equally inspiring was the scene of the ordination in Salem, February 12, 1812, when, with their young wives, Adoniram Judson and Samuel Newell, and three other young men, received the formal dedication.

The missionaries were sent out under the agencies of the Congregational Church by the newly founded American Board of Commissioners for Foreign Missions. The story of their work in India is told in the book by Ethel Daniels Hubbard, entitled "Ann of Ava." In the Bradford Academy play, the two girls were represented by two daughters of a Congregationalist minister, the Misses Ruth and Louise Burtner, of Ansonia, Conn.

**Children's Corner**

Everybody loves our "Nana" Hoy, as her grandchildren call her. Here she is, at her home in China, blowing up a basketful of balloons for her Chinese boys and girls.

Look at the hair-combs—and see, Chinese girls wear trousers!



MRS. HOY  
ENTERTAINING  
CHINESE  
CHILDREN

**Board of Foreign Missions**

Comparative Statement for the Month of May

	1927		1928		Increase	Decrease
	Appt.	Specials	Appt.	Specials		
Synods						
Eastern	\$41,182.66	\$4,256.68	\$37,833.82	\$1,855.90	\$39,689.72	\$5,749.62
Ohio	11,386.07	2,054.72	13,440.79	9,402.90	71.97	3,965.92
Northwest	819.91	99.40	919.31	589.83	.50	328.98
Pittsburgh	10,377.81	461.47	10,839.28	10,216.01	158.27	465.00
Potomac	16,336.27	1,462.15	17,798.42	13,946.04	1,659.67	2,192.71
German of East..	770.95	334.10	1,105.05	1,631.00	10.00	\$535.95
Mid-West	3,752.85	241.92	3,994.77	3,053.65	15.25	925.87
W. M. S. G. S.		193.89	193.89		10,000.00	9,806.11
Miscellaneous					1,290.00	1,290.00
Annuity Bonds		1,000.00	1,000.00		1,500.00	500.00
Bequests		160.00	160.00		595.00	435.00
Totals	\$84,626.52	\$10,264.33	\$94,890.85	\$76,673.25	\$17,156.56	\$13,628.10
					\$93,829.81	\$12,567.06
						Net decrease..... \$1,061.04

# The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,  
311 MARKET ST., BANGOR, PA.

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## *The Class Who Do*

IT is hard to locate the line which divides what our revered Lincoln called "the common class" from "Who's Who." People are adventuring into every world nook, are digging out and uncovering ancient civilizations, traveling through the air, broadcasting to distant unseen audiences, yet comparatively few of these interesting people are listed in any group of "Who's Who." As we mingle with "the common people" we find there are too many WHO DO to be listed in "Who's Who." I wish to write briefly of a few whom I met during the month.

A Missionary to Africa. We will find her and her husband in an Arab village of the desert, about a hundred miles west of the junction of the Blue Nile and White Nile Rivers. Stately palms, tall grass and cotton plantations make a fringe of green along the rivers. On the river banks are the towns in which live the English Government officials and army officers with their families. But the shifting desert makes wearisome traveling, so it is not possible for our Missionary to associate with women of her own race.

It seems almost incredible that the aim of the Missionary and her husband is to develop an agricultural school in the desert of Africa. With a picked group of several dozen young Arabs, they are experimenting with irrigation and have succeeded in putting forty acres under cultivation. Pennsylvania State College has become interested in the desert project and patrons have sent to the Mission tractors, a small herd of cattle and other animals.

With the assistance of the boys, the Missionary prepares the meals, directs the laundry work and gives first aid to the Moslem women who have become accustomed to bringing sick children, acci-

dents and other ailments for healing. Being the only white woman in a radius of many miles, the natives look to her for every kind of aid.

A second Missionary is living his ideals into the lives of a hundred boys at the American College of Teheran, Persia. With the background of a foreign correspondent for the American Associated Press, he naturally makes contacts because he knows how. This college is known throughout Northern Persia as The Lafayette of Persia: of the six American members of the faculty, four are Lafayette graduates. That college spirit is kept alive is evidenced each fall when they cable for the Lafayette-Lehigh football score. This year the teaching staff will be augmented by another Lafayette man, whose expense and salary will be provided by Lafayette students.

Into this wholesome environment come sons of Sheiks, Persian Princes with their attendants, Armenians, Jews, even sons of roving brigands who live by looting travelers on the desert—these young boys live under one roof with our young writer-teacher in charge of the dormitory.

The interview with my third Missionary friend sent me back to my map. Somewhere in the mountains which cut across Asia Minor from east to west, in one of the scattered mountain towns of Kurdistan, he and his wife hope to live. Up to this time, no white woman has been allowed to live in this portion of the country. They hope to get special permission to establish their home among these people of the mountains. For five years the Missionary has lived among the Kurds, learned their language, observed their customs, befriended them. Thus far they have not molested him,

neither have they shown any pleasure in his presence.

The Kurds, in the north of Arabia, have no written language. The missionary is studying Sanscrit, from which the language of the Kurds is derived. Upon his return to Kurdistan he will immediately begin work to put the spoken into a written language. When that is done, he can put the Bible into a form which can be taught to the people.

Far distant from relatives and friends, these young people will endeavor to lift up the Christ and lead the Kurds to Him.

These Missionaries whom I met during the month are of the class WHO DO the world's work. They are home on their first furlough, using the time to prepare themselves for better service through special study. They are returning to their fields in September.

### *To Censor the Novel*

THE announcement that a Catholic Literary Guild was recently organized, the explanation of its obvious necessity and the aim of the Guild was made by Father Frances X. Talbot in an address before the alumnae of St. Joseph's College for Women.

Father Talbot said: "The work of the Catholic parochial schools is being nullified by the 'pagan' literature which the graduates are reading. To remedy this situation a Catholic Literary Guild of America has been formed and has applied for a charter in New York State." He said the Guild would select for Catholics the books they should read and the books they should leave unread. The funds for the maintenance of the Guild have been contributed. The board of editors will consist of seven prominent editors and authors. Father Talbot said, "The Catholic Literary Guild will be the most powerful force in creating Catholic literature. Publishers, authors and Catholic organizations have agreed to cooperate to make it so. For the first time we will have a popular literature which treats of the problems of marriage, divorce, science and other questions according to Catholic teachings."

"The organization will not be sectarian. The work of any author, regardless of his or her religion, will be accepted if it

measures up to our literary standards, and at the same time does not violate our teachings."

This emphasis *for Catholics* will offend in some quarters, but if the censorship assists in making less profitable the salacious and misleading portrayal of life—as a large number of novelists have been portraying it—then all Christians will rejoice in the accomplishment. If it serves to swing offending novelists into more healthy strains—away from the sex strain on which they play to sell their wares, then the Protestant Church, with its thousands of young readers, will be indebted to the Catholic Literary Guild.

We sense the fear of some readers—fear of insidious propaganda for the Catholic religion. We do not doubt some new novels will tend to magnify the Catholic faith, but we believe most novelists will avoid the pitfall. Big novelists use their pens as the teacher his textbook, the lecturer his platform, the preacher his pulpit—no fear for them. Smaller satellites will not care to jeopardize their sales by catering to one religious group.

The idea is a big one—so big that Protestants, Catholics and Jews should join hands to rid the reading public of the worthless novel which gives nothing but an urge toward a distorted and unsatisfying mode of life.

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*"Have taken THE OUTLOOK OF MISSIONS for years. Am almost 85 years old. Always enjoy reading it."*

MRS. JOSEPHINE SEYFERT, Lost Nation, Iowa.

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## *Neighboring*

### *With Methodist Women*

The Woman's Missionary Society of General Synod, having entered the last decade which leads to its Jubilee Year, it is natural that we should think of the approaching event when we hear of missionary societies of sister denominations planning for their fiftieth anniversary. In two years the Woman's Home Missionary Society of the Methodist Episcopal Church will be celebrating its Jubilee Year. The Jubilee luncheons, held during January, February and March, have given impetus to the preparations. In Detroit 1,150 women attended the luncheon. Other large Methodist centers had proportionally good attendance. Love gifts of many thousands of dollars have been pledged. Their motto is "Looking Backward: Thinking Forward."

### *With Lutheran Women*

The Executive Board of the Woman's Missionary Society took action some time ago to establish two memorials to Mrs. Katharine Scherer Cronk, one on the foreign field and one at home. The latter will be the Katharine Scherer Cronk Chair of Religious Education in the Lutheran College to be established in Washington, D. C.; the other will be the Katharine Scherer Cronk Kindergarten at the Colony of Mercy, Kumamoto, Japan.

### *With Presbyterian U. S. Women*

Miss Lucia P. Towne, in *Women and Missions*, writes editorially of the resignation of Mrs. Charles K. Roys, Executive Secretary of Foreign Department, Board of Foreign Missions, Presbyterian Church, U. S.: "Perhaps the resignation of no other woman secretary from the staff of the Board of Foreign Missions has ever been regarded with as sincere and widespread regret among the women of the missionary organization as that of Mrs. Roys, who has resigned to become dean of Wells College for Women, in Auburn, New York.

"Mrs. Roys decided upon this change only after long months of consideration, and upon the advice of her physicians and friends. To safeguard the missionary organization from loss, she was elected to membership on the Foreign Mission Board at its April meeting.

"Mrs. Roys was the first woman to carry administrative responsibility for the foreign field in the Presbyterian Church. In this position she has administered all phases of women's work, educational, evangelistic and medical for China, Japan, the Philippines, Siam and Korea. She has served on many international and interdenominational committees, and as a public speaker of rare ability she has been in constant demand."

Co-workers we were with Mrs. Roys in conventions and committees: we wish her well in this new service of opportunity.

## *The Quiz*

- 1—Name a Guild where four members attended every meeting for two years.
- 2—What idea do we associate with May 18th? Where was a unique Good-Will program worked out for the day?
- 3—In a few words give incident "2" from "Our Task."
- 4—Name five officers of the W. M. S. of General Synod.
- 5—What is understood by "The Church of Christ in Japan"?
- 6—Study the photograph of the W. M. S. Higashi Rokubancho Church. Name a few interesting incidents told of its members.
- 7—What sister denomination is nearing its Jubilee celebration? How far from our celebration are we?
- 8—The W. M. S. Lutheran Church are establishing what memorials to Mrs. Cronk?
- 9—Where will the Triennial Meeting of the W. M. S. G. S. be held?
- 10—The Woman's Missionary Society of Reading Classis recently united in what occasion?

### *Notes and Comment*

The annual meeting of the Woman's Interdenominational Missionary Council of Maryland, May 9th, was opened with greetings from the president, Mrs. James Riley Bergey. Very interesting reports of interdenominational missionary activities were received from the Missionary Unions of Baltimore, Cumberland, Frederick, Hagerstown and reports of observances of Day of Prayer from twelve other centers in Maryland. For the first time in its history, the Council had representation at the national meeting, Women's Organized Interdenominational Work. Mrs. W. E. Beall, vice-president, represented the Council at Buffalo, May 31-June 3.

\* \* \*

Miss Margaret Motter will write for early fall and winter issues her impressions of people she has met and places she visited in her summer travels through Europe.

\* \* \*

"You who are young, it is you, it is you, Who must make the dreams of the world come true."

This couplet came to my mind when I learned that a Young Woman's Missionary Federation had been organized in Dayton, Ohio. Its president is Miss Janet Gilbert, Superintendent of Young Peo-

ple's Work in the United Brethren Church. Miss Gilbert gave the address to the G. M. G. at the annual convention of the W. M. S., Southwest Ohio Classis, Miamisburg, April 12. The address followed the annual banquet of the Guild.

\* \* \*

A few years ago Miss Anna Froehlich was one of our most frequent contributors to THE OUTLOOK OF MISSIONS. We are glad to hear from her again in the charming Spring verses with the Southern note. Miss Froehlich taught the past winter in the Palm Beach School for Girls.

\* \* \*

Miss Florence E. Quinlan, Executive Secretary, Council of Women for Home Missions, will attend the Pan-Pacific Woman's Conference, Honolulu, in August. July 14th Miss Quinlan and her mother sail from San Francisco for Hawaii. They will spend several weeks touring the island.

\* \* \*

Miss Ruth Sluss and Mrs. Russel Smith are leaders of the very successful Mission Band in the Reformed Church, Louisville, Ohio. The April OUTLOOK OF MISSIONS gave the name of Mrs. M. E. Myers.

### *Reading Classical Gives Reception to Japanese Good Will Messenger*

A festive occasion was made of the reception in the First Reformed Church, Reading, to the Japanese Doll Messenger of Good Will, Miss Yamaguchi. The missionary societies, guilds and mission bands of Reading Classis united to make the reception an enjoyable event. From 5 P. M. to 8 P. M. tea was served in the Sunday School room. This was beautifully decorated with gay streamers and Japanese lanterns.

Miss Yamaguchi stood to receive on a revolving platform, made attractive with shaded lights, Japanese parasols, cherry blossoms, screens and flags.

At 8 o'clock the guilds and mission bands gave a program which included presentation of the colors of Japan and the United States, the story of the Japanese Messengers of Good Will, Presentation and Acceptance of the Doll, songs, etc.

Twenty-one American Good Will dolls had been sent to Japan by Guilds and Mission Bands of Reading Classis. An interesting part of the program was the letter of appreciation from the Japanese children.

A large number of church members of the city and vicinity attended the reception.

## *Songs of the Southland*

**D**URING the week I took from my files the booklet issued five years ago by the Hickory Chamber of Commerce. This was when the General Synod met in that city. My recollections of Hickory—its splendid business and residential streets, fine churches, modern school buildings, public buildings, adequate roads and bridges—these make me glad that the Woman's Missionary Society of General Synod will meet next May in Hickory. But I would not be true to myself without telling of a sweeter recollection—vine-covered piazzas at twilight, with the song of the mocking-bird. In Hickory, for the first time, I heard its sweet song. How strange: while I was thinking of Hickory and its many attractions, a letter brought me the following beautiful songs of the Southland. To read the verses by Miss Anna Froehlich led me back and beckoned me on to Hickory.

From Mr. Mocking-bird,  
In the Booganville bough remote,  
Came the profuse notes we heard,  
While pruning his gray coat,  
"Sts-wee! sts-wee!  
Sts-wee! sts-wee!  
Here, dear! Come here!"

Then though his throat must break or bend,  
His full heart glows  
In myriad songs of feathered friends,  
As fountain music flows.  
From his mouth!  
From his mouth!  
For us who hear.

"Sweet! sweet! merry, merry chirp!  
Sweet! sweet! merry, merry chirp!"  
Wee wren lilts its song 'mid the buds  
On the bough of the old apple tree.  
Then flirt, flirt and step, step!  
With head poised and bill pecked at buds,  
morning sun, and me,  
Came again a flood from his full throat,  
Bursting with musical note:  
"Sweet! sweet! merry, merry chirp!  
Sweet! sweet! merry, merry chirp!"  
Flirt, flirt and step, step!  
And wee wren flit free,  
Having blest buds, bright sun, and me!

Fragrance laden, zephyrs blowing,  
Flooding, latent sunshine glowing  
From the South!  
From the South!

Birds alighting, songs so clear,  
Nesting in the lintel near,  
Giving cheer.  
"Here! here! Dear, Dear!"

Bees buzzing, buds gleaming,  
Catkins fuzzing, insects teeming  
All about!  
All about!

Seconds gaining, day is length'ning,  
Night is waning, sunshine strength'ning,  
"Lent's here!  
Lent's here!"

Dressed in black crest on red coat,  
Comes Cardinal's clear note.  
"Quit you!  
Quit you! Here! Here!"

Drolling tones of great unrest,  
Peering from his perch as in quest,  
"Here, here!  
Here, here!"

## *Farewell Program for Friendship School Bags*

Magic of good will turned for a day the church parlors of the Evangelical Church, Frederick, Md., Rev. Henri L. Kieffer, D.D., pastor, into a patio—so cleverly changed were the parlors it seemed as though a Mexican patio had dropped into the town of Frederick. The patio had palms, ferns, flowers, a bird and a Mexican flag.

It was Good Will Day, May 18th, and the occasion a farewell to the twelve Friendship School Bags which were to be sent to Mexican children. Mexican games helped to develop "atmosphere." A unique program, in which many children took part, planned by Misses Margaret Motter and Katharine Dutrow, illustrated the purpose of the Friendship Bag.

The idea was worked out in a series of monologues under the captions:

"WHAT" (explanation of the bag and its contents).

"WHERE" (travelogue). Girl hidden by screen.

"WHEN" (distribution on Mexican Independence Day).

"WHO" (typical Mexican girl who will receive a bag).

"WHY" (the purpose of the whole project for World Friendship and Peace).

A Spanish song, a Mexican's prayer for his own country, a Mexican story and reading the letters which accompanied the bags, gave an enjoyable and informing hour to children and interested adults.

## Our Task

THE task of evangelizing the thousands in Southeast Philadelphia is no longer a dream of a few. It is the task of the many friends of Bethel Reformed Community Center, whose prayers are being answered daily. Since "the Word of God is not bound," the influence of this work cannot be measured, as the following incidents will illustrate:

\* \* \*

1. A little Greek Catholic girl of Russian parentage brought her playmates to the Center. Their mother had not attended Church or Sunday School since she was 12 years old. She allowed her children to come to the Center with the hope that they might receive temporal relief in the form of clothing, etc. Such aid was given to them, but with it went a stream of Scripture verses and Gospel songs. They carried both home to their care-free mother. The gift of the Gospel messages remained after the garments wore out. ("The Word of the Lord endureth forever.") The mother no longer sends her children—she brings them. But her Jewish neighbors will not allow their children to attend the Center. In order that she might witness for her Lord, she invites them to her home, where, with her own children, they play games of Bible questions and answers. Thus the Word of God is not bound. At Christmas time she gave these Jewish children a Christian party in her home.

\* \* \*

2. She was only a little Jewish girl, about 7 years old, when a "nice lady" invited her to come to a sewing class. She brought her little sister and they have attended the Center faithfully ever since. She is now a nice young lady and a teacher in our Sunday School. It will pay to pray for these sisters that nothing will allure them from Him whom they love.

\* \* \*

3. He smoked, swore, gambled, stole, lied, etc. Then one evening he came with his rough "gang" of Italian and colored boys to have some fun at the Center. He had been drinking "Dago red," which did not improve his condition. He was the kind of problem the workers at the Center like to solve. They introduced him to the Lord, who transforms lives. Now he is treasurer of Bethel C. E. Society and a group leader of our "Life-Guards." He delights to carry and read the Word of God. This is a worthy object of our prayers, for he endures much persecution from his former "gang."

\* \* \*

These are types of the many whose lives are influenced by the Word of God, lived, taught and preached in the Bethel Reformed Community Center, for which the women of our Church pray and sacrifice.

E. S. KLEINGINNA.

## W. M. S. G. S. in Japan

I feel sure that the Woman's Missionary Society of General Synod of the Reformed Church in the United States will be glad to hear of a similar organization in the Church of Christ in Japan. The official name of this organization is called "The Synodical Woman's Missionary Society of the Church of Christ in Japan," and here I might explain that "The Church of Christ in Japan" includes all Reformed and Presbyterian denominations. This Woman's Missionary Society draws its members from these denominations throughout Japan, from the sunny Shikoku in the South to the bleak,

snow-bound regions of Northern Hokkaido. It is not a charitable organization in the sense of giving to the poor or of contributing to the Church institutions, but its essential motive is the carrying on of Evangelistic campaigns among women; and for this purpose most of the money is used. In 1927 the budget called for yen 7,500, but only about yen 5,000 was realized. This amount was largely distributed in various parts of the country for the conducting of Christian meetings for women, with the application of a small amount towards establishing new preaching places.

M. M. F.



### *The Prayer Calendar*

The prayer for the month of August is a spiritual portrait of the woman who wrote it. In our many contacts with women we have never met anyone who so fully satisfies our ideal of Christian womanhood.

Mrs. Orrin R. Judd, the author, is highly esteemed in her own denomination, the Northern Baptist. Several years ago

she was selected to write the History of the Woman's Home Missionary Society. This was published for the Fiftieth Anniversary celebration in 1927.

In addition to her denominational interests, she is treasurer, Council of Women for Home Missions. Mrs. Judd resides in Brooklyn, N. Y.

F. R. L.

### *Who's Who in the Photograph*

The photograph of the Woman's Missionary Society, Higashi Rokubancho Church, was taken after a meeting at the home of the President, Mrs. Allen K. Faust. Rev. Momma, the pastor of the church, gave an address at the meeting. He stands near Dr. Faust. Between the two gentlemen you will find Mrs. Oscar Stoudt, a member of the society. Mrs. Faust is standing in front of Mrs. Stoudt. Mrs. Momma, the wife of the pastor, stands in the middle of the second row. Mrs. Yamahishi stands between Mrs. Faust and Mrs. Momma. She is a widow and partially supports herself by keeping

a Christian book store in Sendai. Our Mission helps her by paying half the rent. During the year she sells a large number of Bibles, hymnals and other Christian books. The woman in the middle of the lower row is Mrs. Ichijo, of Rifu. She was the genial hostess when the Woman's Missionary Society met at Rifu. (The account of that meeting will appear later.) The little old woman in the first row is Mrs. Suwabe. She is very old, exceedingly poor, but an earnest Christian. Her son pays her rent of one room. She earns the rest of her living by selling candy from a tiny two-wheeled cart, which she pushes along the streets.



WOMAN'S MISSIONARY SOCIETY OF HIGASHI ROKUBANCHO CHURCH,  
SENDAI, JAPAN

## Literature Chat

CARRIE M. KERSCHNER

THIS is the time of the year when the Executive Committee of local societies should be planning for the September programs; in fact, for the entire year. The officers of the G. M. G. and Mission Bands should likewise be thinking of future meetings. Carefully review the success of the past season's sessions. Did the programs measure up to the best thinking of the Committee? Were the leaflets rendered in the most acceptable way? Were all communications read and promptly answered? The "Mirror of Stewardship" should again be held up and the reflection carefully looked upon.

There was an increased use of the Program Packets last year. This means greater efficiency among local groups. Order the packet now. It will be sent to you early in August. The price is 75c. The programs are varied as to topics. Methods of presentation are given on clipping sheets. Most everything has been provided, but each program needs U to make it complete.

Guild girls will find their packet full of helpful material for use during the months from September, 1928, to August, 1929. Things too numerous to mention are being prepared. Send for the packet, girls. As usual, the price is 50c.

Mission Band leaders (almost wish I were one, for there are so many, many good books on Alaska, Africa, China and Japan), send for cut-outs on Alaska, 25c; Boys and Girls of Africa (for coloring), 15c; Alaska and Africa Picture Sheets, 25c each; and at the conferences you will find many other things—programs for beginners. Come and see for yourself. Mission Band Packets are cheap at 50c. Stewardship Secretaries

are already ordering packets. It's a choice one this year. We hope the price will be the same. You will be safe in sending 15c with your order for Packet No. 6. Don't forget to send that order for the Reading Course No. 6 book, "Stewardship in the Life of Women," 50c paper, \$1.00 cloth.

The Thank Offering Packet will contain all new material. The service, "Abounding in Thanksgiving," is worshipful; the Supplement contains material for short talks. There is a new Mission Band service. "Keeping Faith" is the title of a Thank Offering Play in the packet. When ordering send 30c. The Temperance packet has many interesting leaflets—25c is cheap for them all. A second edition of the A. B. Y. T. Club has been reprinted, 15c; 4 for 50c. The fifth edition of "The Missionary Clinic" has been necessary—8c each; 10 characters required. "Tired of Missions" has also been so popular that another edition was necessary.

Many of our readers were delighted with "The Christ of the Indian Road" (\$1.00). From the pen of the same author appears another book, "Christ at the Round Table," which has already had a fourth edition. The price, \$1.50, is cheap for the privilege of sitting in round table conferences with Dr. Jones and the groups of Christian and non-Christian Indians.

We've been happy over the increased number of subscribers to *Everyland* (\$1.00 a year). Help make our smile still broader by sending in the subscription you thought of sending.

All societies please order from the Depository in whose district you are located. Headquarters, Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa., and the Woman's Missionary Society, 2969 West 25th Street, Cleveland, Ohio.

*"I always enjoy reading the OUTLOOK OF MISSIONS and find its contents most interesting. I often mention it or special articles in the current number at our W. M. S. meetings and urge members to subscribe."*

MRS. AGNES C. DUTROW, Frederick, Md.

# Girls' Missionary Guild

*Ruth Heinmiller, Secretary*

SEPTEMBER is the beginning of the educational year. The Guilds begin an intensely interesting study on Africa. The text to be used is "Africa Today," by Mary Jefferys. To give an idea of this study we should like to quote from the introduction of "Africa Today."

"To those who do not know Africa, the mention of it may suggest only black, naked savages, dense jungles, or unrestrained barbarism. To those who have gone to Africa to satisfy a vain curiosity, the word brings memories of wide vistas, sunsets of deep intensity, vivid colors, pungent odors, and people of various dark hues, curious customs, faithful and capable, but withal unfaithful. But to those who have gone to Africa to serve her, love her, and learn from her, the word suggests all the captivating beauty of the luxuriant tropics, a social order fanciful and intriguing in its way; but, above and beyond all this, a great people who love, sorrow, work, play, and strive with great intensity; a people with immeasurable potentialities, capable of high achievements; held back by serious natural and man-made obstacles, ever struggling forward. To those who think thus of Africa, there is the desire to understand, appreciate, and contribute to her welfare. It is that spirit on which this study is based and that which we would achieve through this study."

Doubtless many Guild girls are clamoring for something to read during the summer months. There are a number of fascinating and gripping books on Africa which will furnish a valuable background for the study beginning in September. We suggest the following books, which may be obtained at public libraries or purchased from the depositories: "The Mofats," by Ethel Daniels Hubbard; "Black Treasure," Basil Mathews; "Livingstone, the Pathfinder," Basil Mathews; "The

Golden Stool," E. W. Smith; "Africa and Her Peoples," F. Deaville Walker; and "Thinking with Africa," by a group of African Christians.

Order early your program packets and helps from the depositories so that the program committee can have all plans made before the September meeting.

The list of new Guilds includes the following:

Eastern Synod:

Lock Haven, Pa., St. Luke's. Organized by Mrs. H. G. Beck.

Coopersburg, Pa. Organized by Mrs. W. H. Cogley.

Potomac Synod:

Altoona, Pa., Christ. Organized by Mrs. Charles D. Rockel.

Charlotte, N. C., First Church. Organized by Mrs. J. W. Myers.

Pittsburgh Synod:

Transfer, Pa., Zion's Church. Organized by Mrs. H. C. Heile.

Meadville, Pa., St. John's Church. Organized by Margaret Meyer.

Mission Bands.

Eastern Synod:

Wernersville, Pa., First Church. Organized by Mrs. Eli Martin.

## *What Do You Know?*

- 1—Who is the President of North Japan College?
- 2—Who is the President of Miyagi College?
- 3—Where are these two colleges?
- 4—Who were the founders of the Miyagi Girls' School?
- 5—What denominations are joined with the Reformed Church in the United States at the Mission in Mesopotamia?
- 6—At present where are the two mission centers in Mesopotamia?
- 7—Who was the first Reformed Church missionary in China?
- 8—In what country had he served as a missionary before going to China?
- 9—In what year did he begin his work in China?
- 10—Where are the two central mission stations in China?

Miss Lygia Hickernell, Meadville, Pa., sent correct answers to "What Do You Know?" in the May issue.



GIRLS'  
MISSIONARY  
GUILD,  
ST. JOHN'S  
CHURCH,  
TAMAQUA,  
PA.

### *A Guild With a Vision*

"Hitch your wagon to a star" must have been the motto for the G. M. G. of St. John's Reformed Church, Tamaqua. Mrs. Minnie A. Ritz sends the gladdening information of a high standard of work. In the accompanying photograph, first row, left to right, Olive Reed, Mrs. Harry Kleckner, Alva Fetterman and

Dorothy Gilfert, attended every meeting of the Guild for two successive years. Second row, left to right, Cora West, Vera Yarborough, Stella Zehner, Mrs. Charles Giltner and Mary Templin, attended every meeting this year. Ruth Fisher, not on the photograph, also had a perfect record of attendance. Congratulations.

### *A Welcome to New Americans*

*(An Exercise for Juniors)*

MARGARET L. STRING

CHARACTERS: *Uncle Sam, Spirit of the Reformed Church, A Hungarian, Bohemian, Italian, Russian, Japanese, and Chinese.*

*Uncle Sam, on platform as strangers enter. (Strangers say):*

To a land of strangers fearfully  
we come;

For a far voice called us, called  
us to your home.

*Uncle Sam:*

Welcome, strangers, welcome;  
Welcome to our shores.

You have come from lands afar;  
But our home is yours.

Tell us about the voices that called you  
here.

*Bohemian:* I came from Bohemia with my mother. My father came some years ago and found work in the stockyards. My mother had to work very hard to get money to bring us all here; of course, my father sent her money, too. The ship

was crowded and dirty and we were all so sick, but we are well and happy now in our new home. We go to school and now we are looking for a Church; we went to the Reformed Church at home.

*Hungarian:* Oh, this big America is too strange for me. I am afraid of so many people, and I can't understand them when they talk. They do not dress like my people; but my father likes it here because he feels so free and we can live better here, so he says. He says I, too, must learn to like it.

*Italian:* We have not been here long. We have to keep boarders in our few rooms. All of us work every day. I wish I could go into some of the fine houses we can see here. My father says I must go to school, but I am afraid the children will laugh at me and call me "Dago." It may be we can go back to Italy again; it is so beautiful over there.

*Russian:* I am from Russia, but we

hate that name; the Russians rob and kill us because we are Jews. They say they are Christians, but they do not follow their great leader, Jesus, who loved all men. Many more of our people would come here if they had the money for their passage. My father keeps a clothing store and I go to school. I am going to college, too, some day.

*Japanese:* I came from Japan with my parents and we live near San Francisco. We found lots of our own people there, so we felt at home. My father earns much money on a peach farm, so I can go to school just like my brothers do.

*Chinese:* I came from China, far away. For five weeks I was on the waters, and oh, how lonely and homesick I was. I like this new home, but sometimes I feel that Chinese are not very welcome and I wish we could go back to the land of our fathers. We have a laundry here and help the Americans.

*Uncle Sam:* I am glad to welcome all of you to America. I hope you will realize your best dreams here. We want you to be happy, but in order to do so we must understand each other. Nothing will help you to bring this about so quickly as a common language. I am glad you are attending school, for when you learn to read and speak our language, you will understand our ideals and together we will strive to realize them.

*(Uncle Sam hands each one a Primer.)*

*Enter Spirit of the Reformed Church:* Our country has welcomed these strangers. Has the Reformed Church no welcome?

Surely we will extend just as warm a welcome as our country extends. [*Turning to strangers.*] The Hungarians, Bohemians, Italians, Jews, and Japanese will find Churches and centers for religious education already awaiting them; but [*Turning to Chinese*] what of the Chinese? 'Tis true we have carried the Gospel to him in his home in China, but have we no welcome when he comes to our shores?

Ah, our work as a Church is not done until we can welcome every stranger that comes to us.

*All Juniors sing "Gather Them All for Jesus" (Primary and Junior Hymnal); or for Adults, "The Whole Wide World for Jesus."*

## The Mission Band

LUCY WELTY, *Secretary*

### *The Special Meeting*

THE special meeting gives variety necessary to keeping enthusiasm in the Mission Band. Children and adults grow tired of monotony. When we make the mistake of following the same program week after week, both children and leaders are bound to lose interest.

Because of the need for these special meetings, we have had frequent requests for ideas and plans. We are happy to pass on some ideas which have worked well and trust other leaders may find them suggestive and helpful.

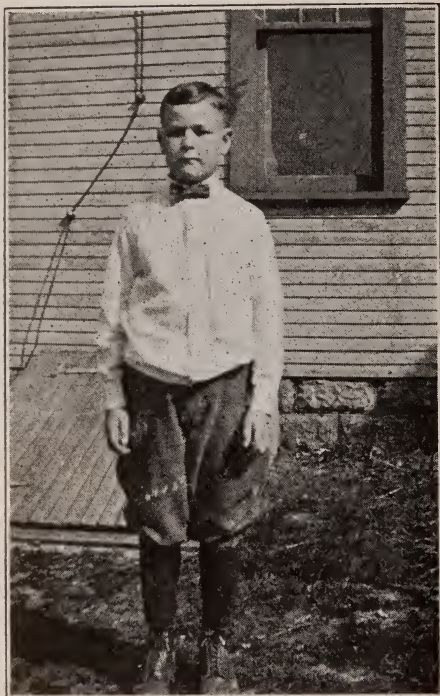
Now that vacation time is here, the children's minds turn to play. Picnics, hikes, ball games, outings of all sorts are in favor. One grand and glorious time, even if it is in your orchard or back yard, will carry interest and enthusiasm far ahead. These play-days may or may not be in connection with the regular meeting. Plan carefully. Have games in which everyone can take part. Solicit the help of grown-ups. Active games, races, soft balls of different kinds are good.

Contest games where there is friendly rivalry never fail to create interest. We have in mind the occasion when two Mission Bands of different denominations played a ball game. Boys from nine to twelve played. They entered into the game with the enthusiasm of grown-ups. The smaller children and larger girls were tagged with streamers of crepe paper. They even arranged a Mission Band yell. These children have never stopped talking of the good time they had, and plan for the next.

One Band gathered violets and took them to a nearby children's hospital. Another held a special meeting in an orchard, when each child could bring a guest—some child who was not a member of the Band.

A wide-awake Band has an annual birthday party at which some foreign child is the guest of honor (by proxy); The children welcome her into their

### Winners of Mission Band Essay Contest



NED HARDER, LANCASTER, OHIO, FIRST PRIZE, GROUP I (MAY OUTLOOK OF MISSIONS)



RUTH CASE, SYCAMORE, OHIO, FIRST PRIZE, GROUP II (MAY OUTLOOK OF MISSIONS)

midst; she tells them where and how she lives. There should be a birthday cake with candles—be it ever so small. At this meeting a letter is written or some hand work chosen to send to the real guest. This gift often brings an interesting letter.

Then there is the Thank-Offering. Much should be made of this service. The programs prepared by Mrs. Casselman are excellent, and leaders should take advantage to develop to its highest degree the Thank-Offering spirit.

All children love dramatics, however simple. Plays and episodes give pleasure and bring out the ability of the child. Dramatizations and impersonations of Mission Band stories offer good materials for Children's Day, Home and Foreign Mission Days, Christmas, or other spe-

cial occasions. It is well to connect the activities of the Mission Band with those of other groups and make the Mission Band a live asset to the Church. This will enlist the interest of Sunday School teachers, superintendents, and other workers. Coöperation makes for strength. Many leaders of Church and Sunday School departments are not interested in the Mission Band because they do not know its work. It pays to advertise.

Everything is a holiday to boys and girls *if it is different*. The work of the regular meetings can be planned and carried out so that from time to time something may be reproduced without extra effort by the children at a special service or in the Sunday School.

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